MARCH 1805.

ART. XXVII. *Thucydides Græce et Latine. Accedunt Indices, ex Editione Waſſii et Dukeri.* 6 vols. foolſcap 8vo. Price 2l. 2s. in boards. Edinburgi: excudebat Gulielmus Laing. 1804.

THIS edition of Thucydides is ſo honourable to the learning and judgment of the editor, and ſo creditable to the beauty and correctneſs of the Scotch preſs, that we haſten to announce its appearance to the lovers of claſſical literature and the admirers of elegant typography, and to ſtate the grounds on which we have formed our favourable opinion.

It is well known to every claſſical ſcholar, that, while the Latin hiſtorians have been frequently and copiouſly illuſtrated, the hiſtorians of Greece have, till very lately, been ſuffered to remain with their texts uncorrected and their difficulties unremoved. Thucydides, who is perhaps the moſt intereſting and important, and certainly by far the moſt difficult and obſcure, has been peculiarly unfortunate. This hiſtorian was firſt publiſhed in 1502, by Aldus, who appears to have ſelected his text with great diſcrimination and judgment. This, however, did not prevent H. Stephens from altering the text, without the authority of any MS., and frequently in a very raſh and unjuſtifiable manner; and ſuch was either the deference paid to his authority and learning, or the careleſs indolence of ſucceeding editors, that the text of Thucydides, in many important paſſages, reſts merely on the conjectural readings of Stephens, and exhibits the genuine words only amongſt the *Variantes Lectiones.* Hudſon and Duker, whoſe editions are in moſt eſteem, ſeem not to have dared to free the text from the unſupported conjectures of Stephens, even where they were at variance with the context, and with the phraſeology of Thucydides, and where readings much more probable were ſupplied by unobjectionable MSS. Although, however, theſe editors ſeem to have been afraid or unable to reſcue the hiſtorian from the interpolations of Stephens, they were ſufficiently diligent in exhibiting the various readings ſupplied by many

very valuable MSS. in England and on the continent. Of theſe, Mr. Elmſley, the editor of the preſent work, has made that uſe which we ſhould have expected and deſired from a critic, able and determined to do juſtice to his author.

He informs us, in a ſhort preface, that he has made the Aldine edition the baſis of his text; and, in the ſelection of his readings, has preferred the more pure and direct authority of MSS. to that of the moſt ancient editions: he has rarely admitted any conjectural emendations, and only in thoſe inſtances in which no doubt could be entertained of their juſtneſs, and no important deviation was required from the authorized reading. We muſt, however, very ſtrongly expreſs our concern, that as it was thought proper to annex a Latin verſion, a better one than that of Hudſon's could not have been given.

"In verſione Latinâ (ſays the editor) nihil fere mutavi. In difficilioribus locis ſæpe aliena eſt a mente ſcriptoris. Monendi ſunt igitur tirones ut judicio ſuo atque induſtriâ utantur, nec nimiam in re incertâ interpreti fidem tribuant."

We have had occaſion to examine many of the difficult paſſages, and no inſtance of *any* alteration in the verſion has occurred to us. We do not think quite ſo lightly of Latin verſions, as it is the faſhion of many modern editors to do; but ſurely every ſcholar who undertakes to publiſh a claſſical author is bound to render the verſion, if he ſubjoins one, as correct as poſſible, and at leaſt to alter it whenever he undertakes to vary from the text to which the verſion was accommodated. We ſhall further obſerve, that we would not ſubjoin a verſion to the Greek text, as is the caſe in this edition. The beſt plan, perhaps, is to print it with a numeration of pages correſponding with the original, ſo that it may be either interleaved or placed ſeparately.

At the concluſion of his preface, Mr. Elmſley promiſes us a volume of various readings and annotations, to which, we are confident, every competent judge who has examined his preſent labours will look forward with conſiderable expectation. Indeed our readers will concur with us in thinking that the merits of this publication cannot be fully appreciated till that volume ſhall have made its appearance.

In altering the commonly-received readings, Mr. Elmſley appears to have principally relied on the authority of the following MSS., as they are exhibited in the editions of Hudſon, Duker, and Profeſſor Alter of Vienna.

Bibliothecæ Regiæ Pariſienſis, n. 3044. *Duker.*

Bibliothecæ

Bibliothecæ Landgravii Haſſo-Caſſelani, ſcriptus anno Chriſti 1252. *Duker.*

Bibliothecæ Henrici Comitis Clarendoniæ. *Hudſon.*

Bibliothecæ Arundelianæ, ſive Norfolcianæ. *Hudſon.*

Bibliothecæ Collegii Corporis Chriſti. *Hudſon.*

Haunienſis, ſcriptus circa annum Chriſti 1430. *Duker.*

Bibliothecæ Publicæ Baſilienſis, ſcriptus ſeculo xiii. vel xiv. ut viſum eſt Jo. Jacobo Wetſtenio. *Duker.*

Bibliothecæ Trajectinæ, recentiſſimus, Hudſono a Græv̈io miſſus, Diligentius cum contulet *Dukerus.*

Bibliothecæ Cæſareæ Vindobonenſis, n. 33. Variantes ejus exhibet Editio Vindobonenſis, anni 1785.

Baroccianus, Bibliothecæ Oxonienſis, ſolas exhibens conciones. *Hudſon.*

The tract of Marcellinus on the life and ſtyle of Thucydides, and the *Notitia Literaria*, from Harles's edition of Fabricius's *Bibliotheca Græca*, are given by Mr. Elmſley as preparatory to the peruſal of Thucydides. We are apprehenſive that the *tirones*, on account of whoſe indolence Mr. Elmſley informs us the Latin verſion of Thucydides was added, will derive little benefit from the mere Greek text of Marcellinus; and we do not heſitate in declaring our belief, that both they, and the claſſical world in general, would have preferred a diſſertation from the pen of the editor on the character of Thucydides as an hiſtorian, to the comparatively uſeleſs and unintereſting information collected by Fabricius and Harles. The claſſics have too long been conſidered as merely proper ſubjects for antiquarian reſearch: much credit and gratitude will be due to that editor who, in his Prolegomena and notes, ſhall enable the young ſcholar to riſe from their peruſal with his taſte purified, his judgment ſtrengthened, and his ſtock of *uſeful* knowledge increaſed.

Mr. Elmſley has very laudably beſtowed conſiderable pains in reſtoring the ancient Attic mode of writing ſeveral words, which had long and generally given place to the more modern, and certainly corrupt, Alexandrian method: thus he has ſubſtituted παρῆν, ἐιστήκην, μαθόνλων, ἦς, ἠγεῖ, &c. for παρῆν, ἐιστήκει, μαθέιωσαν, ἦει, ἠγῆ, &c. He has taken great care to diſtinguiſh the improper diphthongs α, η, ω, from the ſimple vowels α, η, ω, with which they were uſually confounded in the latter period of Greek literature. Hence our learned readers will perceive, that while Mr. Elmſley has attended to the more important conſideration of exhibiting the text of his author, ſo far as regards the ſenſe and expreſſion, in as pure a ſtate as the judicious and careful collation of thoſe readings to which he had acceſs

would admit, he has not been indifferent to thoſe *minutiæ* which in the eye of the critic will give the ſtamp of genuineneſs to his edition.

The firſt ſection of the firſt book preſents us with a ſtriking and curious ſpecimen of Stephens's preference of a reading, which he allows to be not ſo conformable to the phraſeology of Thucydides as the one he rejects; and of the reprehenſible deference paid by Hudſon and Duker to the example of Stephens, even when it was at variance with his judgment. Τὰ γὰρ πρὸ ἀνδρῶν, καὶ τὰ ἔτι παλαιότερα, σαφῶς μὲν εὑρεῖν διὰ χρόνου πλῆθος ἀδύνατα ἦν. Here Mr. Elmſley very properly reads ἀδύνατα inſtead of ἀδύνατον. In ſupport of this reading we would add to the examples and authorities adduced by Stephens and Hudſon the following paſſage from the 8th book, § 60 of Thucydides; ἐπὶ γὰρ τῇ Ἐρέτρίᾳ τὸ χωρίον ὄν, ἀδύνατα ἦν, Ἀθηναί ων ἐχόντων, μὴ οὐ μεγάλα βλάπτειν καὶ Ἐρέτρίαν καὶ τὴν ἄλλην Εὔβοιαν. In the 77th ſection of the firſt book we find another very judicious ſelection of a various reading; and, as the former diſcovered Mr. Elmſley's critical attention to the phraſeology of Thucydides, ſo this ſhows that he does not merely weigh words, but that he is qualified, by having ſtudied and underſtood the accuracy and preciſion of his author's thoughts, to reſtore thoſe qualities where they have been loſt by the careleſsneſs or ignorance of tranſcribers. Inſtead of φιλονικεῖν he has adopted φιλοδικεῖν, which latter Duker has admitted into his text; though from his note he appears not to have been completely decided in regard to its propriety:—*rectius, ut puto.* It is evident, both from the context and from the known character of the Athenians, that the ambaſſadors wiſhed to prove how unjuſtly they had been deemed, not *contentious* or *anxious about victory*, but litigious.

We can therefore ſafely recommend this edition of Thucydides as exhibiting the text more pure, both in point of orthography and readings, than any other hitherto publiſhed; and as in moſt inſtances where the edition of Duker is departed from, diſcovering critical ſkill and judgment ſimilar to that of which we have already afforded ſpecimens, at the ſame time that we admit the truth of the candid acknowledgment of the editor:

"Videbis enim, quod ipſe, relectis poſt aliquot menſes voluminibus, ſatis video, multas retineri Stephanianæ editionis lectionis, ubi meliores ſubminiſtrabant codices, nonnunquam vero pro bonis malas admitti."

Indeed we are convinced that the authority of Stephens has been long too great with the editors of the Greek claſſics, and that, where recourſe can be had to a collation of MSS., every reading

reading of his editions ought to be carefully compared with them before it is admitted.

Mr. Elmſley's determination to avoid any important and unauthorized conjectural emendations has, we are inclined to think, induced him in one or two inſtances to incorporate with his text what bear very ſtrong marks of having been the gloſſes of ſome ſcholiaſt or tranſcriber. It is well known, that words written on the margin as explanatory of the text, have, by the inattention of future tranſcribers, been taken into the body of the work. This ſeems likely to have happened more frequently with Thucydides than with moſt other authors, on account of the conciſeneſs and obſcurity of his ſtyle. In the celebrated deſcription of the Plague at Athens the following paſſage occurs:—λεγέτω μὲν οὖν περὶ αὐτοῦ ὡς ἕκαστος γιγνώσκει, καὶ ἰατρὸς, καὶ ἰδιώτης, ἀφ' ὅτου εἰκὸς ἦν γενέσθαι αὐτὸ, καὶ ἃς αἰτίας ἀσθενεῖν νομίζει τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν. l. 11, § 48. It is evident that the paſſage, as it ſtands, is moſt groſsly tautological, not to mention the difficulty of reconciling it with grammatical accuracy. Even if we admit the conjecture of Geſner, that ἤ ſhould be inſerted immediately after εἶναι, and that thus the tautology would be removed, (which, however, is very queſtionable,) ſtill the context would ſet aſide his interpretation, as from thence it is plain that Thucydides refers not to the removal, but ſolely to the cauſe, of the Plague. We are therefore inclined to adopt the opinion of Profeſſor Dalzel; "Forſitan iſtud, δύναμιν ἐς τὸ μεταστῆσαι σχεῖν, gloſſema eſt cujuſdam ſcioli, quod in textum tandem irrepſit:" although we do not undertake to aſſert that Mr. Elmſley would have been juſtified in expunging theſe words from his text.

In the following paſſage, ἀγγέλων, in our opinion, might have been rejected as ſuperfluous, and as not conſonant to the mode of expreſſion generally employed by Thucydides on ſimilar occaſions, καὶ ὕστερον ἐλθόντων πρέσβεων ἀπό τε τῶν ἐν τῇ πόλει ἀγγέλων κ. τ. λ.—l. v. § 82. We are ſenſible, however, that we are blaming Mr. Elmſley for having erred on the ſafe ſide, and that we ought rather to expreſs our obligations to an editor who has in general ſo ſcrupulouſly avoided implicit and indolent confidence on authority, on the one hand, and, on the other, a raſh and unwarranted indulgence in conjectural emendation.

Of the elegance of the type and paper, and eſpecially of the typographical correctneſs of this edition, we cannot ſpeak too highly: both from our own peruſal and from the aſſurances of thoſe on whoſe minute and critical attention we can depend, we may hold it forth, if not as abſolutely immaculate, at leaſt as free from any important errors.

ART. XXVIII. *The Triumph of Muſic. A Poem. In Six Cantos. By William Hayley, Eſq.* 4to. pp. 148. Price 10s. 6d. Payne, &c. London. 1804.

AFTER dedicating this offſpring of his fancy to that portion of the fair ſex

"whoſe beauty mental charms endear,"

Mr. Hayley proceeds to ſing, or ſay, that young Venuſia, his heroine*, was born and educated in Venice, and that ſhe was a very accompliſhed young lady; though we are led to conclude from one part of his commendation, that ſhe was at times a little fiery in her temper:

"Each talent her's, *that ſoftens or alarms!*
She much excell'd in all; but moſt in muſic's charms."

Her father Donado was of the order of nobility, and, amongſt other ſubjects of parental anxiety,

"Her vocal powers, pre-eminently ſweet,
He wiſh'd, with fondeſt culture, to complete."

When lo!

"It chanc'd, that Venice with her ſons had rear'd
A genius, much to harmony endear'd."

Lucilio (for by that name was the aforeſaid genius diſtinguiſhed) had long mourned the loſs of a wife and a daughter; and we are preſented with the productions of his tearful muſe in three hymns, or dirges, to their memory. At length the ſorrowing bard was induced to beguile his woes by inſtructing Venuſia in muſic. For ſome time,

—"Never father view'd a daughter's charms
More *purified* from paſſion's *coarſe alarms*,
Than ſad Lucilio on Venuſia gaz'd,
Proud of her talents, at her ſkill amaz'd."

But this tranquillity was ſoon diſturbed. Chance conveyed to the ears of the tutor the unwelcome tidings that his pupil's father intended to conſign her to the arms of the aged Zanetti. Now it was impoſſible that ſhe ſhould ever be happy in marriage with this Magnifico;

"Since weak, and corpulent, and apt to doze,
Sometimes he ſlumber'd in her muſic's cloſe."

* Mr. Hayley, in his preface, mentions that the principal incident in the ſecond canto (on which the original idea of the poem was formed), is founded on fact: this evidently refers to the well known ſtory of Stradella. The ſequel of his hiſtory, however, was by no means ſo fortunate as Mr. Hayley has repreſented it, as the enraged father found another aſſaſſin, who being either leſs ſenſible to the charms of muſic, or taking the muſician unawares, effected the purpoſe for which he was ſent.

Lucilio, therefore, out of pure regard to the welfare of his lovely ſcholar, determined, if poſſible, to prevent the execution of Donado's diabolical ſcheme.

> " What could he do? In his diſtracted thought
> Plans for that purpoſe ſtill in vain he ſought."

We cannot refrain from tranſcribing Mr. Hayley's moſt wonderfully impreſſive account of the manner in which the muſician's wiſhes were more than fulfilled.

> " When next Lucilio his Venuſia ſaw,
> It chanc'd no witneſs made him mute with awe.
> His features ſpoke his pain in all its force;
> The nymph perceiv'd, and begg'd to know its ſource:
> She little dream'd it from herſelf aroſe,
> But in kind pity ſought to ſoothe his woes.
> " Ere he would tell this ſource of grief profound,
> The fair he firſt by adjurations bound,
> Not to reveal, or by a ſign make known,
> A ſecret, that concern'd herſelf alone,
> And pregnant with ſuch miſery to her;
> *Rather than ſee it he would racks prefer.*
> Venuſia gave (her eager fancy fir'd)
> Each promiſe of concealment he requir'd;
> Then having drawn the ſecret from his breaſt,
> She ſmil'd, and tried to make his fear a jeſt;
> But ſeeing how the phantom pierc'd his brain,
> And anxious only to relieve his pain,
> " By Heaven I ſwear!" the ſweet enthuſiaſt cried,
> " Me you ſhall ne'er behold Zanetti's bride."
> That ſound exalted him to fev'riſh bliſs;
> Grateful he gave her hand a burning kiſs.
> *Intoxicated friendſhip made a trip,*
> *He touch'd, in blind temerity, her lip;*
> But angry lightning from Venuſia's eye
> Pierc'd his pale form—he could not ſpeak or ſigh!
> Down his wan cheek the tears of anguiſh ſtole,
> And ſpoke the deep diſtreſſes of his ſoul:
> Tears drew a ſilent pardon from the fair;
> *To end the troubled ſcene was now her care:*
> She cloſ'd her book.—In penitential awe,
> The mute inſtructor haſten'd to withdraw:
> The *modeſt maiden* would not bid him ſtay,
> *But for their meeting nam'd a future day.*

On this eventful day the modeſt nymph apprized the anxious muſic-maſter that ſhe had been inſtructed in a dream to marry him, and run away with him to Milan. Lucilio, with due gallantry, teſtified his ſenſe of her intended kindneſs in

ſundry ſongs; for authentic copies of which we muſt refer to the poem. With theſe ſongs Venuſia appears to have been highly delighted; for when her lover was preparing to depart,

> " But go not yet, ſhe cried, once more prolong
> The ſoothing magic of thy tender ſong:
> For love *I ſee, and in the ſight rejoice,*
> *Improves the ſweetneſs of the ſweeteſt voice.*"

Lucilio having accepted his fair diſciple's challenge,

> " The chaſte Venuſia bleſt her choſen lord;
> Then rapidly diſmiſs'd: for *thought and care*
> Bade her for evening's fateful hour prepare."

Theſe preparations having been duly made, the happy pair were united by Theodore, a Milaneſe prieſt, who happened, together with his ſiſter Marcella, and his niece Marcellina, to be on a viſit at the houſe of Lucilio. Early on the enſuing morning the whole party fled to Milan. Whilſt they were purſuing their journey—

> " In haſte the *keen* Donado had return'd:
> Venuſia fled!—with inſtant rage he burn'd;
> His riſing fury ſcorn'd all mild controul,
> And vengeance *grew the paſſion of his ſoul.*"

Thus madden'd by reſentment, the cruel father hired Lucio and Baſil, two aſſaſſins,

> ——— " by ſtorms of miſery driven,
> *To loſe the ſoul's ſheet anchor, truſt in Heaven.*"

Theſe ruffian ſons of ſlaughter, ſtimulated by the wicked liberality of Donado, engaged

> " To ſhew him the abhorr'd Lucilio dead."

In the mean time the new-married couple,

> " Little aware with whom they were to cope,"

had retired to a cottage in the precincts of a convent, where they divided their time between love and vocal and inſtrumental muſic. For, in the " neat quire" of the convent,

> " There ſtood an organ, *not of loudeſt power,*"

on which Lucilio was want to exerciſe his talents;—

> " And from Venuſia won enraptur'd praiſe,
> By *recent muſic, join'd to recent lays.*"

The aſſaſſins employed by Donado, who had penetrated the receſſes of the convent, having in their dread concealment heard him pouring forth the feelings of his ſoul in ſacred lays, were

were ſo much affected that they threw themſelves at his feet, and confeſſing their murderous errand, profeſſed their ſhame and penitence, and foreſwore the trade of blood. Delighted by this triumph of his art, their intended victim, concerning whom, we are informed, Heaven

> " Now gave him, *with new funds of love, and health,*
> Proportion'd to his bounteous temper, wealth,"

preſented the new converts with a ſum of money, and ſent Lucio to Florence. As to Baſil, Venuſia commiſſioned him to carry to her father a letter, and

> " A radiant purſe, that may reſpect command;
> Ingenious labour of her ſkilful hand."

Theſe peace-offerings, however, were ſent in vain. The heart of Donado was ſteeled againſt all tender impreſſions; and it was neceſſary for the united fongſters to ſeek a new retreat. This aſylum was quickly provided, by

> " The hallow'd guard of their ſequeſter'd ſcene,
> As calm in peril, *as in friendſhip keen.*"

Theodore conveyed the perſecuted pair to a ſtately manſion belonging to his friend Manfredi, who, having accidentally killed his darling boy, had ſecluded himſelf from human ſociety. The conditions of their admiſſion by Manfredi into this " halcyon's neſt," are thus briefly and diſtinctly laid down by Theodore:

> " From intercourſe with him you muſt abſtain;
> All elſe is yours within his rich domain."

Magnificent as this retreat was, it had once been much more ſplendid. But, in conſequence of the prodigality of Manfredi's predeceſſor,

> —— " Statues *of prime note had fled away,*
> Towers fell, and temples trembled in decay."

The manſion was, however, ſpacious and comfortable; and whilſt the afflicted hoſt " lurk'd within the weſt" wing, Lucilio and his ſpouſe occupied the eaſt. In gratitude for the hoſpitable ſhelter thus afforded them, the melodious pair exerted all their powers to ſoothe the grief of Manfredi by the magic of mellifluous verſe, and the reſult of their labours is recorded in divers hymns and ſpiritual ſongs. Venuſia alſo endeavoured to divert his mind from the contemplation of his woes by an epiſtolary correſpondence, in the courſe of which he confeſſed that he could not accept of comfort, becauſe in addition to the ſorrow which he experienced on account of the loſs of his boy, he was haraſſed by the pangs of ſelf-reproach, for having

having intruſted an infant daughter to a mercenary nurſe, through whoſe neglect ſhe periſhed. Finding that ſhe could not by her tender aſſiduities "eraſe the written ſorrows" of Manfredi's brain, Venuſia employed her leiſure time in copying a variety of poems compoſed by her hoſt, Theodore, Lucilio, and herſelf, which are now for the firſt time preſented to the public under the title of "Venuſia's Volume. In printing theſe poems, Mr. Hayley has, in our humble opinion, conferred a ſignal benefit upon the public. They are admirably calculated to ſoothe the ſorrows of the care-worn ſoul to reſt, to ſtill the throbs of pain, and to aſſuage the turbulence of the paſſions. We have indeed experienced them to be a more powerful opiate than any of the ſimples or compounds contained in the annals of pharmacy. It is our firm perſuaſion, that when

——— "not poppy, nor mandragora,
Nor all the drowſy ſyrups of the world,"

can effect the purpoſe, the peruſal of the "Volume of Venuſia" will induce the wiſhed-for ſleep. From the tranquil vale of Buon Retiro the poet now tranſports us to Venice. In the abſence of his daughter, Donado, whoſe boſom ſtill rankled with the deſire of vengeance, gave himſelf up to the allurements of a miſtreſs.

"Transferr'd from her, the kindneſs of a ſire
He laviſh'd, at Bianca's proud deſire,
On two ſtout boys, the produce of her charms!
Which to the care of his paternal arms
His guileful miſtreſs had ſo fondly thrown,
He credulouſly claſp'd them as his own;
Though truth to tell, a truth to others clear,
Their real father was a gondolier.
Uberto, whom Bianca's ſov'reign ſway
Had ſubtly ſtation'd in Donado's pay,
A man of mighty muſcles, with a mind
Where ſavage paſſions with the gentle join'd."

Now it came to paſs that Donado was very fond of aquatic excurſions, and on theſe occaſions

"Bianca's father was his uſual guide,
An ancient fiſher, *vers'd in wind and tide!*
It chanc'd he gave, *an injur'd limb to ſpare*,
His boat and tackle to Uberto's care,
Who on this incident moſt ſubtly built
A deep-laid project of vindictive guilt.
Proud of his ſtrength and pliancy of limb,
And ſure his maſter had no power to ſwim,

It was his purpoſe, when the boat drew nigh
The lonely rock, unwatch'd by mortal eye,
To ſtart a plank, prepar'd with ſecret guile,
To let Donado ſink; and, ſwimming, reach his iſle."

This villainous project was nearly accompliſhed, when Donado was reſcued from impending fate by the repentant aſſaſſin Lucio. Unaffected, however, by his providential eſcape, the "raſh elder" ſtill thirſted for the blood of Lucilio; and, accidentally journeying to Milan, he gained information of the retreat of the happy couple by a very natural incident,—to wit, the goſſiping of

"A ſkilful ſervant of Lucina's train,"

whom Lucilio had hired to attend Venuſia in her *accouchement*. Determined not to delegate the work of death to other hands, Donado,

"Moſt ſubtly arm'd with poiſon and a dirk,
Aſſum'd the garb and ſemblance of a Turk."

In this diſguiſe he penetrated into the oratory where Lucilio was accuſtomed to chant his morning oriſons. Whilſt he is lurking there, ready to execute his fell deſign, Venuſia enters, and in a devout hymn ſupplicates Heaven for a renewal of her father's favour. Her ſtrain being ended, the Turk iſſues from his concealment:—Venuſia fearleſsly advances to meet him,—when lo! Manfredi ruſhes from a private door, and

"Seizes the ſeeming Turk with ſuch a graſp,
The ſtrength of fiends could not elude the claſp.—
Then with a groan, that ſeem'd to rend his breaſt,
And all the conflicts of his ſoul expreſt,
Donado ſaid, ſcarce able now to ſtand,
"This, this, indeed, is Heav'ns apparent hand;
O bleſt Manfredi! thou haſt nought to fear;
Mark but a penitent at laſt ſincere!
Believing, as I learnt by treacherous aid,
Thee on the bed of lingering ſickneſs laid,
I came an horrid purpoſe to fulfil;
But ſee the power of Heaven's o'erruling will!
It bids me now moſt loudly, 'ſin no more!
But here enrich the fire I robb'd before!'
Venuſia is thy child,—thy bliſs, thy pride!
'Twas thought, that in her infancy ſhe died:
She died by ſubſtitute;—a child of mine,
Nurs'd by her nurſe, appear'd in quick decline;
My wealth, depending on a living child,
To baſe deception my proud heart beguil'd;
To change the infant girls I brib'd the nurſe;
Crime leads to crime; the lighter to the worſe!"

The

The ſtory concludes with the happineſs of Manfredi and the married pair, and with the extenſion of their forgiveneſs to Donado, which is couched, as may be expected, in a ſonnet and a very edifying hymn.

Such is the outline of the Triumph of Muſic, the peruſal of which we regard as the moſt ſignal triumph which we have achieved ſince the commencement of our critical labours.

Shakſpeare intimates that the reflecting mind finds "good in every thing." It muſt however be confeſſed, that caſes do occaſionally occur in which this good is not to be diſtinguiſhed without conſiderable difficulty. We were for a long time puzzled to diſcover the *cui bono* of this poem, when, after deep cogitation, the myſtery was ſolved by the recollection of the following note upon Boileau's ſecond epigram:

"Dans la place du Cimetière St. Jean à Paris, il y avoit alors un traiteur fameux, chez qui s'aſſembloient tous les jours ce qu'il y avoit de jeunes ſeigneurs des plus ſpirituels de la cour * * * et cette troupe choiſie avoit une chambre particuliere du logis, qui leur étoit affectée * * *. Il y avoit ſur la table de cette chambre un exemplaire de la *Pucelle* de Chapelain qu'on y laiſſoit toujours: et quand quelqu'un d'entre eux avoit commis une faute, ſoit contre la pureté du langage, ſoit contre la juſteſſe du raiſonnement, ou quelque autre ſemblable, il étoit jugé à la pluralité des voix; et la peine ordinaire, qu'on lui impoſoit étoit de lire un certain nombre de vers de ce poëme."

Regarding this as an admirable inſtitution, we beg leave to recommend it to the attention of our countrymen; and therefore humbly propoſe, that in the place of meeting of all *converſazioni*, literary ſocieties, and debating clubs, ſhould be depoſited a copy of the Triumph of Muſic; and that every tranſgreſſor of the laws of literature, good ſenſe, or good breeding, ſhould, upon conviction, be ſentenced forthwith to read therein a certain number of lines, from twenty to two hundred, according to the magnitude of his offence. Thus would this volume, being held out as "a terror to evil doers," occupy a diſtinguiſhed place in the catalogue of works which have had the happieſt influence in correcting the manners of the age.

ART. XXIX. *Miſcellaneous Plays. By Joanna Baillie.* 8vo. pp. 458. Price 9s. in boards. Longman & Co. London, 1805.

FROM the pleaſure we had formerly derived from the dramatic works of this lady, we opened the preſent volume with conſiderable intereſt and expectation. That we have been

been ſomewhat diſappointed may, perhaps, be juſtly eſteemed a compliment to her genius and abilities. From an ordinary author this publication might have pleaſed us; but Miſs Baillie had performed ſo much before, that her name gave us a promiſe of excellence, which we are ſorry to find not realized by the dramas, or at leaſt by two of the dramas now before us. They conſiſt of two Tragedies and one Comedy. We ſhall examine each ſeparately; but, firſt, we are led to premiſe ſome general principles in reference to dramatic compoſition, to which, though generally known, our fair author does not ſeem to have ſufficiently attended; to which, therefore, we would wiſh to call her attention in any ſubſequent production of her muſe.

And firſt,—a drama is a compoſition primarily adapted to the *ſtage*, a character which it can never loſe, even though it is only peruſed in the cloſet. For the reader, in ſuch peruſal, always conceives the action to be going on; and if his imagination be at all a vivid or creative one, will actually figure before his eyes the ſcene as it would paſs upon the theatre. He will indeed ſupply many wants which in the repreſentation no company of actors could ſupply; he will paſs over many boldneſſes or extravagancies which might offend on the ſtage; but he will ſtill wiſh for a plan and ſtory to ſatisfy, for incidents to rouze, for a cataſtrophe to fill his mind; and he will not be contented with even the beſt poetry in the courſe of a drama, if it be defective in thoſe moſt eſſential requiſities; ſome other requiſites he is perhaps more at leiſure to appreciate than even the ſpectator at the theatre,—the unity of deſign, the conſiſtency and development of character, the probability of events, the appropriate nature as well as introduction of the ſpeeches which the perſons of the drama are made to utter. For the want of thoſe qualities in a play, no ſplendour or force of diction, no ſmoothneſs of verſe, no beauty of deſcription, can compenſate. He will own the merit of the poem in all thoſe particulars in detail; but he will not read it as a play with that ſatisfaction, or that intereſt, which a well-conſtructed drama is calculated to afford.

Another principle, which was anciently indeed more rigidly enforced than in modern times it has been, is, that the ſubject, if not the characters, muſt have a certain dignity as well as intereſt. This dignity, however, is often borrowed by the perſons from the ſubject, and by the ſubject from the perſons. The wound of Philoctetes, which even in the chief of Grecian tragedians has been ſubject to criticiſm, would, in a leſs exalted or leſs intereſting perſon, have rather excited diſ-

guſt

guſt than compaſſion; and, in the tragedies of *Lillo*, the ordinary rank of the perſons would fail to draw forth the ſympathy which we feel in their misfortunes, if thoſe misfortunes were not of a moſt afflicting and terrible kind.

The moſt common inſtruments of great or horrible actions call forth the moſt powerful intereſt of the beholder. Even inanimate things borrow this power from the occaſions in which they are employed. The knife of the aſſaſſin, or the cord of the executioner, is treaſured as a relic, or gazed on with the keeneſt emotion, if it is known to have ſtabbed a tyrant or to have ſtrangled an emperor.

Of the beſt of Miſs Baillie's firſt publiſhed tragedies which we had occaſion formerly to criticiſe, we conſidered the chief merit to conſiſt in the diction. It was often ſo impreſſive, that it won our applauſe in deſpite of our judgment, when the verſes which it animated and embelliſhed were introduced in a place where they ought not to have ſtood, or ſpoken by a perſon by whom they ought not to have been uttered.

We do not mean to deny, however, to this extraordinary lady, beſides the talent of poetical compoſition, a power of delineating the varying ſhades of paſſion, and the ſecret workings of the mind. Theſe, we believe, generally aſſiſt one another; and that the poet, in the very conception of "words that burn," often excites in his mind "thoughts that glow." With various degrees of genius, however, thoſe two objects are variouſly attained; the words may be found by mere imitative habit, while the thoughts eſcape the leſs inſpired mind of an ordinary writer: Miſs Baillie's mind is not of this inferior caſt. She generally ſeized, in her former tragedies, the paſſion itſelf in its genuine form; ſometimes, perhaps, ſhe clothed it in expreſſion rather more laboured and artificial than it ſhould have uſed.

In the preſent volume there are the ſame or indeed greater defects, in the conſtruction of the fable, in the contrivance of the incidents, in the winding up of the cataſtrophe, as in the two former volumes; but thoſe defects are not, in the firſt tragedy of this volume, redeemed by ſuch forcible language, or ſuch beautiful imagery. We proceed to juſtify theſe general remarks by an analyſis of the plays in detail.

The firſt tragedy is founded on a private ſtory, of which the ſcene is laid in Germany. *Rayner*, a young man of excellent diſpoſitions and amiable qualities, is reduced to diſtreſs by the villany of a lawyer (Hubert), a ſteward, who in his abſence contrived to poiſon the mind and alienate the affection of an uncle of Rayner's, from whom, but for thoſe artifices, his nephew

nephew was to have inherited a very large fortune, which by means of thoſe machinations is bequeathed to this ſteward himſelf, a perſon who is deſcribed as enjoying his ill-acquired wealth with all the inſolence of upſtart meanneſs. This calamity is heightened to Rayner from the circumſtance of his loving and being loved by a very amiable young woman, *Elizabeth*, whom the acquiſition of this fortune would have enabled him to marry. In the midſt of his diſtreſs, and of his reſentment, Rayner is wrought upon by the Count *Zaterloo*, a profligate and ſpendthrift young nobleman, who had aſſociated himſelf to a gang of banditti, to join their band, under the direction of this Zaterloo, whoſe firſt enterprize is the robbery and murder of Hubert. He conſents to become a partner in this atrocity; but being overtaken by a ſtorm, in which he loſes his way in the wood where it was to be perpetrated, and meeting in a cave, to which he had reſorted for ſhelter, an old hermit, who had been a murderer, and ſuffered from it remorſe even to diſtraction, he is changed from his purpoſe, and does not participate in the murder:—for this murder, however, he is tried and condemned. The real perpetrator of the deed, Count Zaterloo, eſcapes at the time; but being grievouſly wounded, dies afterwards in the arms of his mother, an excellent woman, but blameably indulgent parent, who had come to attend and comfort him, when deſerted by a miſtreſs whoſe extravagance he had ſupported to the ruin of his fortune. It appears, though it is not very clearly explained, that the amiable Elizabeth, who is brought by accident to the place where her lover is condemned, had obtained intelligence of Zaterloo being the actual murderer of Hubert; and ſhe implores the counteſs, his mother, in a ſcene which ſinks the character of that lady in our opinion, to prevail on him to confeſs the deed and to ſave her innocent lover. This the counteſs, whoſe virtue is not proof againſt her maternal tenderneſs, refuſes; but remorſe, and the pious perſuaſions of a friar who attends him in his dying moments, at laſt prevails on Zaterloo to make this confeſſion, and to tranſmit it to the governor under whoſe authority Rayner was to be executed. It would however have arrived too late, but for the ſingular interference of a poor drunken negro ſlave, to whom Rayner had ſhown tenderneſs in priſon, where he was employed as a menial;—he cuts through the platform on which the executioner was to perform his office, by which means it falls down at the moment the criminal was about to meet his fate, and precipitates the executioner to the ground, who is ſo much hurt as neceſſarily to produce a delay of the execution, which

is,

is, after this fortunate delay, prevented by the order of the governor; and Rayner and Elizabeth are united in marriage, under the patronage of an old general *(Hardibrand)*, who had ſerved with Rayner's father, and accidentally diſcovered, and miniſtered comfort to him, during his confinement.

From this account of the plan of the tragedy in queſtion, the critical reader will perceive under how many defects it labours. The villany is of a kind neither dignified nor uncommon. With the character of Rayner we are little acquainted, except by a ſtory told by the old general, near the cloſe of the play, of his having behaved with great gallantry at a ſiege where he ſerved. There is no motive ſufficiently ſtrong to induce him to conſent to the perpetration of a deed ſo unworthy of an honeſt man or a ſoldier, and he is ſaved from the perpetration of it only by a ſtorm, followed by an incident of a very extraordinary kind, and which, though productive of this great effect, may be conſidered as quite foreign to the ſtory of the play. The other incidents have little to rouze or to affect the mind; and the cataſtrophe is brought about by a common *Old Bailey* occurrence,—the confeſſion of the actual murderer, with whom the hero Rayner had once conſented to be an accomplice; but even this would not have ſaved him from the puniſhment which he had *legally*, though not perhaps *morally*, deſerved, without the aid of a moſt improbable and awkward incident, in which the poor drunken negro is the agent, we think, rather needleſsly employed.

With theſe and many other objections to the conduct of this drama, and though, as we ſaid in the outſet, we do not think its diction equal to Miſs Baillie's for tragedies, yet there are, as there always muſt be in the productions of one of her genius, paſſages of a ſtriking and beautiful ſort; ſome of which, in juſtice to the lady, we will do ourſelves the pleaſure to quote.

The confuſed and dizzy ſtate of a mind agitated between the remaining ſenſe of virtue and the overpowering temptation to guilt is well expreſſed by Rayner:

> ——— "Around me,
> All ſeems like the dark mingled mimickry
> Of fev'riſh ſleep; in which the half-doubting mind,
> Wilder'd and weary, with a deep-drawn breath,
> Says to itſelf, "Shall I not wake?"

The obſervation which moral writers have frequently made, of a light and mirthful mood riſing amidſt the deepeſt feelings of diſtreſs, is thus expreſſed by Rayner:

"Thou

" Thou do'ſt me wrong; indeed, thou do'ſt me wrong.
I laugh'd, but, faith! I am not light of ſoul;
And he, who moſt misfortune's ſcourge hath felt,
Will tell thee laughter is the child of mis'ry.
Ere ſin brought wretchedneſs into the world,
The ſoberneſs of undiſturbed bliſs
Held even empire o'er the minds of men,
Like ſteady ſunſhine of a cloudleſs ſky.
But when ſhe came, then came the roaring ſtorm,
Lowering and dark, wild, changeful, and perturb'd,
Whilſt through the rent clouds ofttimes ſhot the gleam
More bright a..d p.wer ul for the gloom around it.
E'en 'midſt the ſavage ſtrife of warring paſſions,
Diſtorted and fantaſtic, laughter came,
Haſty and keen, like wildfire in the night;
And wretches learnt to catch the fitful thought
That ſwells with antic and uneaſy mirth
The hollow care-lined cheek.

The reflections of Rayner in the eve of the day appointed for his execution, could not be heard without the moſt ſenſible emotion. He is ſitting in his dungeon by the light of a lamp, when the bell from a neighbouring ſteeple ſtrikes three.

" This bell ſpeaks with a deep and ſullen voice:
The time comes on apace with ſilent ſpeed.
Is it indeed ſo late?

(Looking at his Watch.)

It is even ſo.

(Pauſing, and looking ſtill at the watch.)

How ſoon time flies away! yet, as I watch it,
Methinks, by the ſlow progreſs of this hand,
I ſhould have liv'd an age ſince yeſterday,
And have an age to live. Still on it creeps,
Each little moment at another's heels,
Till hours, days, years, and ages are made up
Of ſuch ſmall parts as theſe; and men look back,
Worn and bewilder'd, wond'ring how it is.
Thou trav'lleſt like a ſhip in the wide ocean,
Which hath no bounding ſhore to mark its progreſs;
O Time! ere long I ſhall have done with thee.
When next thou leadeſt on thy nightly ſhades
Tho' many a weary heart thy ſteps may count,
Thy midnight 'larum ſhall not waken me.

One of the beſt deſcriptive *tirades*, as the French call them, in this play, is one which is moſt ſtrangely introduced indeed, and which therefore, while its deſcription muſt highly pleaſe as a landſcape, cannot but offend in the place where it ſtands. The meſſenger who is to carry the confeſſion of Zaterloo, on the inſtant arrival of which Rayner's life depends, in anſwer

to the injunctions of *extreme haſte* from the counteſs, mentions the accident of the bridge by which he would have paſſed the river having been bróken down by a moſt violent flood during the night; but inſtead of mounting his horſe and getting round (which he ſays will coſt him a ride of ſeveral leagues) as faſt as poſſible, he ſtays to draw the picture of the flood, in the following very ſtriking lines.

" I am now come from gazing on the fight.
From bank to bank, the red ſwoln river roars;
And on the deep and ſlowly rolling maſs
Of its ſtrong centre-tide, grumley and dark,
The wrecks of cottages, whole ricks of grain,
Trunks of huge trees torn by the roots—aye, ſave us!
And floating carcaſes of periſh'd things,
Bloated and black, are borne along; whilſt currents
Croſs-ſet and furious, meeting adverſe ſtreams
On rude uneven ſurface, far beyond
The water's natural bed, do loudly war
And terrible conteſt hold; and ſwoltring eddies,
With dizzy whirling fury, toſs aloft
Their ſurgy waves i' the air, and ſcatter round
Their ceaſeleſs bick'ring gleams of jagged foam,
All fiercely whit'ning in the morning light,
Crowds now are ſtanding upon either ſhore
In awful ſilence; not a ſound is heard
But the flood's awful voice, and from the city
A diſmal bell heard thro' the air by ſtarts,
Already tolling for the execution.

The whole parting ſcene between Rayner and Elizabeth (which is too long for our inſertion), is highly natural and tender. But paſſages excellent as thoſe we have mentioned are but the exertions of genius, in ſome meaſure thrown away, on a ſubject which even Miſs Baillie's genius, though it may illuſtrate, cannot ennoble.

One cannot peruſe this tragedy without thinking of two others which it nearly reſembles, one the Robbers of Schiller (of which Miſs Baillie ſeems ſenſible hers might be thought an imitation, and vindicates herſelf moſt ſatisfactorily from the charge of *plagiariſm* from the German author); and the other the George Barnwell of Lillo. We are afraid Miſs Baillie's play will ſuffer from a compariſon with thoſe tragedies. The firſt, the Robbers, though with great imperfections, has a grandeur and a wildneſs in its ſtory and its incidents, which muſt always powerfully intereſt and move the mind; and George Barnwell preſents that poor deluded young man, though greatly guilty, under ſuch ſtrong temptation, " ſo perplexed in the extreme," and with ſo many diſtreſſing and

tender

tender ſentiments about him, that we are irreſiſtibly moved by his ſufferings, greatly as we condemn his guilt. The very circumſtance which adds to that guilt increaſes our intereſt. The perſon to be robbed and murdered is not, like Hubert in this tragedy of Miſs Baillie's, an ordinary perſon, whoſe throat is to be cut merely to get poſſeſſion of his ill-acquired wealth; but the uncle of Barnwell, his protector, his guardian, his benefactor. We do not enter into the moral effect of ſuch an exhibition, though perhaps neither tragedy is faultleſs on that ſcore; we ſpeak now only of its dramatic effects, of the "pity and terror" which it is calculated to raiſe in the ſpectator.

The other tragedy contained in this volume is intitled, "Conſtantine Paleologus," and is founded on the memorable event of the ſiege and capture of Conſtantinople, by which the Eaſtern Roman Empire was overthrown. The gallant defence of Conſtantine who fell, as the laſt of the Cæſars ſhould, in the breach of the imperial city, forms the ſtory of this drama. Several characters are introduced, unknown in the hiſtory of the event. Valeria, wife to the emperor; ſome gallant officers who fought by his ſide; and two Greek traitors who betray him to the ſultan, one of whom has a daughter beloved by a brave aſſociate of Conſtantine's, who ſhares not in the treaſon of her father, and who, after the rage of victory and ſlaughter has given way to mercy in the breaſt of Mahomet, rewards with her hand the valour of her lover, under the ſanction of the ſultan himſelf. Valeria, after the death of her huſband, fearing the deſigns of Mahomet on her virtue, ſtabs herſelf, and dies in his preſence, commanding his admiration and applauſe, even amidſt the diſappointment of his love. This is, ſtrictly ſpeaking, an *hiſtorical* tragedy, and as ſuch may perhaps claim ſome privilege in point of conduct of the plot, which in this ſpecies of drama is leſs in the hands of the author than in that which is the mere creation of her own invention. Yet there is, even in hiſtorical tragedy, a latitude allowed under which the creative imagination of the poet may bring into action characters as well as incidents, calculated, more perhaps than any in the reality of hiſtorical truth, to excite intereſt in the peruſal, or to produce dramatic effect in the repreſentation. We think Miſs Baillie has rather failed in this reſpect, and that ſhe might have imagined many ſituations more productive of paſſion in the characters and of emotion in the ſpectator, than thoſe which occur in the conduct of this tragedy. The characters however are noble, and their magnanimous ſentiments brought out ſtrongly, and expreſſed in language appropriate and impreſſive. In the diction of this play, indeed, as well as in the delineation of feelings natural

to the characters, Miſs Baillie is "herſelf again," and poſſeſſes all the force and beauty of her former compoſitions. We will lay before our readers a few ſpecimens in confirmation of our opinion.

Othus, one of the officers of Conſtantine, who comes from the retirement of philoſophy to be a ſoldier for his country, thus deſcribes the ſpirit and feelings of that little band whom his ſituation and virtues had aſſembled round the emperor.

"Yes, they are few in number, but they are
The eſſence and true ſpirit of their kind,
The ſoul of thouſands. A brave band they are,
Not levied by the power and wealth of ſtates;
And the beſt feelings of the human heart
Have been the agents of their princely chief,
Recruiting nobly. Virtuous Sympathy!
Who on the weaker and deſerted ſide
His ample, lib'ral front doth ever range;
Keen Indignation, who, with clenched hand
And ſternly-flaſhing eye, ever beholds
The high o'erbearing creſt of proud oppreſſion;
And gen'rous Admiration, above all,
Of noble deeds, whoſe heav'n-enlighten'd ſmile,
And imitative motion, ever wake
With eager heart-throbs at the glorious ſight
Of manly daring, have unto their numbers
Some ſcore of dauntleſs ſpirits lately added."

We are ſorry Miſs Baillie's taſte allowed her to add the two following lines:

"Such as would ride upon the whirlwind's back,
If it might be, and with Heav'n's ſpearmen cope."

The character of Conſtantine, given as hiſtory has recorded it, "a modeſt affectionate domeſtic man," bred in the eaſe and luxury of an effeminate court, but rouſing himſelf from the peaceful ſlumber of the ſoul, to ſtruggle with the ſtormy fate that wreck'd his country and himſelf, is finely ſketched in the following paſſages.

"Conſtantine
With many fair and princely qualities
That in his clear morn no attention drew,
Now, on the brow of dark adverſity,
Hangs like a rainbow on a ſurly cloud,
And all men look to him."

"One thou wilt ſee
Whoſe manly faculties, beſet with gifts
Of gentler grace, and ſoft domeſtic habits,
And kindlieſt feelings, have within him grown

Like

Like a young foreſt tree, beſet and tangled,
And almoſt hid with ſweet encumb'ring ſhrubs,
That, till the rude blaſt rends this cluſt'ring robe,
Its goodly hardy ſtem to the fair light
Diſcovers not."—

The ſolicitude of Valeria is as ſtrongly as ſimply expreſſed in the two following lines:

" I can bear all things but the dread uncertainty
" Of what I am to bear."

The ſimilies are in general appoſite and beautiful, though perhaps it would have better ſuited the natural language of paſſion and feeling, if they had been more ſparingly introduced; but we eaſily pardon this deviation from ſimplicity when it produces ſuch lines as the following compariſon of the ſilent night-march of Mahomet's army to ſtorm the devoted city.

" Silent and ſoft
As the Pard's velvet foot on Libya's ſands,
Slow ſtealing, with crouch'd ſhoulders, on her prey."

Of Conſtantine retiring from the toils of war, or the cares of ſtate, to the faithful love and ſweet ſociety of his queen.

" Looſe from all ſhackles of impoſing ſtate,
Like a way-faring man, who ſitting down
On the green bank, his cumbrous veſtment opens
To the ſoft breeze."

Or this, by which Valeria expreſſes the inefficacy of conſolation to irreparable miſery like hers.

" I hear, I hear thee; in mine ear thy voice
Sounds like the feeble nightfly's humming noiſe
To him who in the warfare of vex'd ſleep,
Strives with the phantoms of his inward world."

The following idea, though not new, is moſt happily expreſs'd.

VALERIA.

" Ah! art thou wounded then? Alas! alas!
Art thou too of our company? Sad travellers
Unto a world unknown."

OTHUS.

" Nay, ſay not ſad, though to a world unknown.
The ſoſter'd nurſling, at th' appointed ſeaſon,
Who leaves his narrow crib and cottage home,
For the fair manſion of his lordly ſire,
Goes to a world unknown!"

Perhaps amidſt the vigorous and impreſſive language of theſe tragedies there is now and then a degree of quaintneſs and affectation, with which the ſtudy of the older dramatiſts, of Maſſinger, we think, particularly, has imprinted on Miſs Baillie's ſtyle.

There appears to us a want of poetical juſtice in the concluſion of the tragedy, where the traitors Marthon and Pitronius eſcape with impunity, the laſt even unviſited by remorſe. We are not ſo much diſpoſed as many perſons are, to call for retributive juſtice in a tragedy, by actual puniſhment on the guilty; but there is a moral ſatisfaction in perceiving that the culprits whoſe conduct we deteſt are at leaſt ſubject to the mental puniſhment of remorſe and horror for their crimes.

The remaining play of this volume is a comedy intitled, "The Country Inn," of which we really think, in the old vulgar phraſe, the leſs that is ſaid the better. There is very little novelty in the incidents, no wit in the dialogue, and but a ſmall portion of humour in the characters. Of faulty comedies ſome are farcically extravagant in the incidents, and ſome (now a days very few) too uniformly ſmart, or too elaborately elegant in the diction; but "The Country Inn" preſents a dry unvaried tiſſue of ſcenes, in which we are hardly ever amuſed by oddity, ſurpriſed by incident, or pleaſed with wit. It is a dull, flat track of barren ground, uncheered by any gaiety of verdure, unbroken by any prominence that can attract the eye of the traveller. We never thought Miſs Baillie's talents for comedy nearly equal to her power for tragic writing; but there was a good-humoured vivacity in her comedy the "Trial," which if it did not call for admiration, at leaſt afforded pleaſure. But the comedy now publiſhed, we read without intereſt, and ſometimes (we are ſorry to uſe a ſtrong word in ſpeaking of a Lady's work) rather with diſguſt. The half riſing joke is ſometimes tinctured with vulgarity, and the ſentiment is generally trite, and ſometimes fooliſh.

There is ſome character, though but feebly brought out, in the old match-making lady; and her grand-daughter Hannah's fillineſs may amuſe, though the amuſement always appears to us rather unpleaſant, which this ideot character, common enough both on the French and Engliſh ſtage, affords. The converſation that paſſes between the perſons of the drama is in general eaſy and natural. But a comedy requires ſomething more than mere eaſy converſation; there muſt be brilliancy as well as nature in the dialogue, ſomething in the characters to ſtrike, ſomething in the incidents to intereſt and to rouſe the mind.

Reſpecting

Reſpecting Miſs Baillie's genius in a very high degree, we would warn her to reſpect herſelf, and to publiſh no more comedies without ſubmitting them anxiouſly to the examinaion of ſome friends whoſe taſte may anticipate the deciſion of the public.

The volume is introduced by a ſmartly if not a well-written preface, in a tone of confidence, however, rather calculated to excite criticiſm than to conciliate it. She ſays the Plays were meant to be repreſented on a large theatre; in conſideration of which circumſtance ſhe has introduced ſome ſcenes of *ſpectacle*, for the proper exhibition of which ſhe gives very particular directions. But we rather apprehend ſhe miſtakes the attraction of her tragedies: their chief excellence, we again repeat, is in their poetry, in the nervouſneſs and beauty of their expreſſion. An actor or actreſs who could do thoſe qualities juſtice in the ſpeaking (which a very large theatre ſcarcely allows), would do more for the fame of Miſs Baillie than it is in the power of any ſcene-painter or machiniſt to accompliſh.

ART. XXX. *Elements of Mechanical Philoſophy; being the Subſtance of a Courſe of Lectures on that Science. By John Robiſon, LL.D. Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh, F. R. S. Ed. Memb. Imp. Ac. Peterſb.* Volume I., including Dynamics and Aſtronomy. 8vo. pp. 705, and 23 Plates. Price 1l. 1s. Conſtable, Edinburgh; Cadell and Davies, London. 1804.

EVERY lover of ſcience and of uſeful knowledge muſt have received with pleaſure the information, that the rich ſtores of materials, partly original, and partly collected from others, which conſtituted the ſubſtance of Profeſſor Robiſon's Lectures, were about to be laid before the public at large. His recent and unexpected death muſt have been doubly regretted; not only as the loſs of a man of diſtinguiſhed talents and acquirements, but as an event that left unfiniſhed a work which promiſed to be a moſt uſeful repoſitory of all kinds of information connected with natural philoſophy. Whether or no any of his papers have been left in ſuch order as to make a continuation of the work poſſible, we have not been informed; but the preſent volume is ſufficiently independent of the reſt to be conſidered as a ſeparate work; and its importance is ſuch as to require an early notice and an accurate examination.

Its author was born, as we are informed in a biographical ſketch publiſhed ſome time ſince by his friend Dr. Gleig, at Boghall in the county of Stirling, in the year 1739. He received his education entirely at Glaſgow, where he had the advantage of attending the lectures of Moore, Simſon, and ſeveral other profeſſors of eminence. In 1758 he went to London, and the next year he was engaged as mathematical tutor to Mr. Knowles, eldeſt ſon of Admiral Knowles, then a lieutenant on board the Royal William, and was himſelf rated as a midſhipman. In this ſituation he remained for three years, and acquired a ſtrong inclination for the ſtudy of the art of ſeamanſhip, which he ſaw practiſed with conſummate ſkill by Captain Pigot, who had the command of the ſhip. He was principally ſtationed on the coaſt of North America, and in the bay of Biſcay; and it was while he was in the river St. Laurence that he firſt obſerved the remarkable connection between the aurora borealis and the phenomena of magnetiſm. In 1762 he was ſent by the Admiralty to Jamaica, to make trial of Harriſon's celebrated time-keepers. After his return he left the navy, and went again to Glaſgow, where he took ſome private pupils, and applied with great diligence to his ſtudies. In 1767 he ſucceeded Dr. Black as Lecturer on Chemiſtry at Glaſgow; and after three years accepted the appointment of official ſecretary to Sir Charles Knowles, who was employed in the improvement of the Ruſſian navy. He became, in 1772, Inſpector-General of the College of Marine Cadets at Cronſtadt, an inſtitution for the education of 400 young officers, of whoſe ſtudies he had the ſupreme direction. From this ſituation he retired after two years, with a ſmall penſion, for the leſs lucrative but more cheerful engagement of Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh, to which he was invited by the magiſtrates of that city. With what ſucceſs he fulfilled, for thirty years, the duties of his ſtation, although under the preſſure of frequent and ſevere indiſpoſition, is well known to his numerous pupils: the articles which he wrote for the Encyclopædia Britannica furniſh ſufficient evidence of the extent and depth of his reſearches; and, fortunately for the intereſts of ſcience, they muſt be conſidered as containing, in a ſomewhat ruder ſtate, the moſt important of the diſcuſſions which, if the author's life and health had been continued, would have conſtituted the ſeries of volumes now ſo ſuddenly terminated.

This ſeries, if we may judge from the outline which is preſented in the advertiſement, and from the proportional magnitude of the articles inſerted in the Encyclopædia Britannica, would have extended to no inconſiderable number of volumes; perhaps

perhaps five, and poſſibly more, of the ſame magnitude with the firſt. "All the mechanical phenomena that we obſerve," ſays the author, "are effected, 1. by gravity; 2. by coheſion; 3. by magnetiſm; 4. by electricity; 5. by the affections of light." Each of theſe diviſions appears, from the ſubjects that are enumerated as belonging to it, to be almoſt of equal extent; and the preſent volume does not contain quite the whole of the firſt diviſion.

There is not at preſent in exiſtence in this country, and probably not in any other, a methodical work on natural philoſophy in general, ſo copious and comprehenſive as Profeſſor Robiſon's would have been if it had been completed. Rohault's treatiſe, as improved by Clarke, gave way to the publications of S'Graveſande and Deſaguliers; and theſe were exceeded in extent and accuracy of reſearch by Muſchenbroek's Introduction. The claſſical works of Pemberton and Maclaurin ſtill retain their value: the lectures of Ferguſon, Rowning, and Helſham, are comparatively, but not equally, ſuperficial: Nicholſon's elementary work, is perhaps, in proportion to its ſize, one of the beſt that has appeared: Cavallo has collected a very uſeful ſtore of information, but the elegance of his arrangement is not equal to the excellence of many of his materials. In France, Libes has written a popular but not a very improving treatiſe: Haüy's book, in two large octavo volumes, is far ſuperior. In Germany, the compendiums of Erxleben, Lichtenberg, and Gren, are of great uſe to the ſtudent as ſummary analyſes. In this form we have more than one work of merit in our own country. The principles of Wood and Vince, publiſhed in four volumes at Cambridge, are more properly mathematical than phyſical treatiſes; ſometimes they are improvements, ſometimes abridgments, of the works of Emerſon, Simpſon, and other authors, on mixed mathematics. The immenſe and yet unfiniſhed collection of the French Encyclopédie Méthodique contains many diſcuſſions of importance, but it is by no means ſo perfect in any department of natural philoſophy as might have been expected from the magnificence of the plan. Indeed, it may be queſtioned whether or no the much leſs pompous volumes which were publiſhed in Edinburgh, have not, by the aſſiſtance of Profeſſor Robiſon, been rendered, with reſpect to theſe ſubjects, a more complete and accurate collection. Still, however, the alphabetical arrangement of miſcellaneous, and partly unconnected articles, can never be conſidered as equally inſtructive to the ſtudent with a regular and methodical expoſition of the principles of ſcience; and it is to be regretted, that with all the acknowledged merit of Profeſſor Robiſon's contributions

contributions to this work, they were often haſtily written, prolix, and ill digeſted.

In particular departments of ſcience we have fortunately ſome works which may ſerve as models for treatiſes at once popular and ſcientific; and none more eminently deſerves this character than the Expoſition du Syſtême du Monde of the celebrated La Place. Of this book Profeſſor Robiſon has more than once ſpoken with juſt applauſe: that he has not more cloſely imitated it cannot be a ſubject of public regret, becauſe every reader who is deſirous of ſtudying the firſt principles of aſtronomy has it now in his power to compare two original works, each of which has its diſtinct merit.

Profeſſor Robiſon's Elements are avowedly publiſhed for the uſe of ſtudents attending the author's lectures: hence, he obſerves, they may be allowed to "differ a little from a formal ſyſtem of Natural Philoſophy;" and he reminds his pupils, that "this book will not ſuperſede the neceſſity of carefully attending to the lecture." Whether the general order that has been adopted in the diviſion of the ſubjects is the ſimpleſt or the moſt natural, is of little conſequence to the merits of a ſingle volume; but as a book of reference, the want of more marked ſubdiviſions, and of a table of contents, muſt be conſidered as a deficiency, which the publiſhers might ſtill in ſome meaſure remove. The order in which the doctrines of motion and force are treated has ſome advantages, and will be underſtood from the analyſis which we ſhall preſent to our readers.

The firſt head or chapter is called an explanation of ſymbols, and contains not only a definition of what thoſe ſymbols imply, but an illuſtration of the elementary notions and principles of the methods of fluxions and of differences, and of the nature of ultimate and limiting ratios. The ſymbol of conſtant proportionality, for which ſome have employed a Greek ϖ in a horizontal poſition, is here the mark of equality, with a point above and below, $\dot{\dot{=}}$; and the two members of a proportional equation are connected, as is moſt uſual with mathematicians on the continent, by the mark of equality inſtead of the four points commonly uſed in this country. Thus, $a:b\dot{\dot{=}}c:d$ is what would be more uſually written $a:b::c:d$. This may be thought a matter of ſmall importance; but it frequently aſſiſts the imagination in the compoſition and compariſon of ratios, although to a bigoted geometrician it may ſeem exceptionable to employ an equation between two quantities, neither of which is capable of a correct numerical expreſſion; as when we ſay that the diagonal of a ſquare is to the ſide as the ſide to half the diagonal, or $2:\sqrt{2}::\sqrt{2}:1$. which

which becomes $\frac{2}{\sqrt{2}}=\frac{\sqrt{2}}{1}=\sqrt{2}$; and is then an equation between two irrational quantities.

The introduction treats of motion, ſpace, time, velocity, acceleration, and their meaſures; all rather in a ſenſe purely mathematical than mechanical. In general, the author has adopted Maclaurin's method of defining velocities and their changes, without any immediate reference to increments of ſpace deſcribed: "That affection of motion," he ſays, "which determines its quantity is called *velocity*:" this, in a variable motion, he conceives as "a *potential velocity*, a certain *determination*, however imperfectly conceived by us, which, if not changed, would cauſe it to deſcribe, and would be indicated by its actually deſcribing, a certain ſpace uniformly, during a certain aſſignable portion of time." From the nature of velocity and acceleration he deduces, by ſimple fluxional calculations, the common theorems reſpecting ſpaces and the times of their deſcription; in particular the two general concluſions, that in any given time the additions made to any velocities are proportional to the accelerations, or, in the language of mechanics, to the forces; but that in any given ſpace, the additions to the ſquares of the velocities are proportional to the accelerations. The method of eſtimating the ſituation of any number of points by their diſtances from three ſides of an imaginary cube, which is now very frequently employed by mathematicians, is ſaid to have been firſt adopted by Mr. Maclaurin, in his admirable treatiſe on fluxions; a work which, when it was republiſhed, as it ſo well deſerved, after the interval of more than half a century, ought to have received from its editor ſomething more than the bare correction of the preſs. Compound motions, and motions deflected toward a given point, are ſtill conſidered without a reference to a mechanical cauſe or force; and the equable deſcription of areas round the centre of deflection is demonſtrated. The properties of the centre of poſition, as Profeſſor Robiſon has choſen to call it, are alſo inveſtigated, conſidering the point merely as affording the deſcription of the mean diſtance of any body or ſyſtem of particles from any aſſignable plane, whatever may be its direction.

After this full and correct diſcuſſion of the mathematical laws of motion, the immediate ſubject of the work commences with a ſhort account of the mechanical properties of matter, conſtituting what is called the firſt ſection of the firſt part: the ſecond ſection is intitled Dynamics, comprehending the examination of mechanical forces in general; of the three mechanical laws of motion and preſſure; and of accelerating, motive,

motive, deflecting, and central forces. The second part relates to "the mechanical history of nature;" and its first section, on "astronomy," occupies, with a few subdivisions, more than three fourths of the whole volume.

"Changes of motion," says Professor Robison (p. 88.), "are the only indications of the agency, the only marks of the kind, and the only measures of the intensity" of forces.

"The mechanical affections of matter have been very generally called *powers* or *forces;* and the body conceived to possess them is said to *act* on the related body. This is figurative or metaphorical language. Power, and force, and action, cannot be predicated, in their original strict sense, of any thing but the exertions of animated beings; nay, it is perhaps only the exerted influence of the mind on the body which we ought to call action. But language began among simple men: they gave these denominations to their own exertions with the utmost propriety. To move a body they found themselves obliged to exert their *strength*, or *force*, or *power*, and to *act*. When speculative men afterward attended to the changes of motion observed in the meetings or vicinity of bodies, and remarked that the phenomena very much resembled the results of exerting their own strength or force; and when they would express this occurrence of nature, it was easier to make use of an old term, than to make a new one for things which so much resembled; because there are always such differences in other circumstances of the case, that there is little danger of confounding them." (P. 90.)

With respect to the intimate nature of forces, whether they are to be considered as pressures, impulsions, or distant actions, the author enumerates the different opinions that have been advanced, and remarks, that "the only safe procedure is, to consider all the forces which we observe in action as mere phenomena." He objects, as many others have done, to the expression *vis inertiæ;* and certainly, if we define force the cause of a change of motion, we cannot properly apply the term force to *inertia*, with respect to any given body. But since the inertia of one body may be a cause of the change of the motion of another, it does not seem wholly absurd in this point of view to call inertia a force. The author would perhaps have said, that the motion of the first body would be only an occasional cause of the exertion of impenetrability, and the corpuscular repulsion employed in producing motion: but it is difficult to make distinctions of this kind between causes which must necessarily co-operate. The opinion of Leibnitz and others, who have considered motion as immediately measured by the square of the velocity, is examined and confuted in this section. The introduction of the definitions of similar points of space, and similar instants of time, is very successfully employed as the foundation of some propositions respecting

ing forces which are variable, and at the ſame time in certain proportions to each other. The Newtonian propoſition, that "the differences between the forces by which a body may be made to move in a quieſcent and in a moveable orbit, are in the inverſe triplicate ratio of the diſtances from the centre of forces," is proved by a method different from Newton's, and which appears to be more ſimple and elegant. It is firſt ſhown that a body may be made to deſcribe circles with the ſame velocity as it has in the different points of its curvilinear path, by means of forces which are inverſely as the cubes of the diſtances (p. 143.); and then that ſuch a motion, combined with a ſimple revolution, conſtitutes a revolution in the orbit ſuppoſed to be moveable.

In the ſection which is devoted to Aſtronomy, the author firſt gives a clear and comprehenſive analyſis of the various phenomena which preſent themſelves to our view, the enumeration of which has been generally denominated plain aſtronomy: he proceeds by degrees to point out each ſtep of the reaſoning by which the true motions of the heavenly bodies have been deduced from their apparent ones; and although ſome may deem the taſk at preſent ſuperfluous, he appears to have been particularly happy in explaining the hypotheſes which were ſucceſſively formed, and tracing the progreſs of the human mind through the ſucceſſive improvements in thoſe hypotheſes, both for repreſenting the true motions of the planets, and for explaining their phyſical cauſes. The hiſtory of the calendars of different nations affords us an intereſting and not an unfavourable ſpecimen of the work (p. 206).

"The Egyptians, and ſome of the neighbouring Orientals, ſeem early to have known that the period of ſeaſons conſiderably exceeded 12 months, and contained 365 days. They made the civil year conſiſt of 12 months of 30 days, and added five complementary days without ceremonies; and when more experience convinced them that the year contained a fraction of a day more, they made no change, but made the people believe that it was an improvement on their calendar, that their great day, the firſt of *Thoth*, by falling back one day in four periods of ſeaſons, would thus occupy in ſucceſſion every day of the year, and thus ſanctify the whole in 1461 years, as they imagined, but really in 1425 of their civil years."—"It is important to the aſtronomer to know this method of reckoning; becauſe all the obſervations of Hipparchus and Ptolemy, and all thoſe which they have quoted from the Chaldeans, Perſians, &c. are recorded by it. In A. D. 940, the firſt day of Thoth fell on the firſt of January, and another Egyptian year commenced on the 31ſt of December of that year. From this datum it is eaſy to reckon back by years of 365 days, and to ſay on what day of what month of any of our years the firſt day of Thoth falls, and this wandering year commences."

"The

"The Greeks have been much more puzzled with the formation of a luni-ſolar year than the Egyptians.—Solon, obſerving that 59 days made two months, made theſe alternately of 30 and 29 days. But this was not ſufficiently accurate; and the Olympic games, celebrated on every fourth year, during the full moon neareſt to midſummer day, had gone into great confuſion. The hierophants, whoſe proclamation to all the ſtates aſſembled the chiefs together, had not ſkill enough to keep them from gradually falling into the autumn months. Injudicious corrections were made from time to time by rules for inſerting months to bring things to rights again. All theſe contrivances were publicly propoſed at the meeting of the ſtates for the Olympic games. This was an occaſion peculiarly proper; and here the ſcheme of Meton was received with juſt applauſe. For Meton not only gave his countrymen a very exact determination of the lunar month, but accompanied it with a ſcheme of intercalation, by which all their feſtivals, religious and civil, were arranged ſo as to have very ſmall diſlocations from the days of new and full moon. As this had hitherto been a matter of inſuperable difficulty, Meton was declared victor in the firſt department, a ſtatue was decreed him, and his arrangement of the feſtivals was inſcribed in a pillar of marble, in letters of gold. This has occaſioned the number expreſſing the current year of the cycle of 19 years (called the Metonic cycle) to be called the Golden Number. This ſcheme of Meton's was indeed very judicious, though intricate, becauſe he arranged the interpolation of a month ſo as never to remove the firſt day of the month two days from the time of new moon, whereas it had often been a week."

"The Roman kalendar was in a much worſe condition than the rudeſt of the Greeks. The ſuperſtitious veneration for their ceremonies, or their paſſion for public ſports, had diverted the attention of the Romans (who never were cultivators or graziers) from the ſeaſons altogether. They were contented with a year of ten months for ſeveral centuries, and had the moſt abſurd contrivances for producing ſome conformity with the ſeaſons. At laſt, that accompliſhed general, Julius Cæſar, having attained the height of his vaſt ambition, reſolved to reform the Roman kalendar. He was profoundly ſkilled in aſtronomy, and had written ſome diſſertations on different branches of the ſcience, which had great reputation, but are now loſt. He had no ſuperſtitious or religious qualms to diſturb him, and was determined to make every thing yield to the great purpoſe of a kalendar, its uſe in directing the occupations of the people, and for recording the events of hiſtory. He took the help of Soſigenes, an aſtronomer of the Alexandrian ſchool, a man perfectly acquainted with all the diſcoveries of Hipparchus and others of that celebrated academy.

"Theſe eminent ſcholars, knowing that the period of ſeaſons occupied 365 days and a quarter, very nearly, made a ſhort cycle of four years, containing three years of 365, and one of 366 days; thus cutting off, in the Grecian manner, the error, when it amounted to a whole day. Cæſar reſolved alſo to change the beginning

ginning of the year from March, where Romulus had placed it in honour of his patron Mars, to the winter ſolſtice. This is certainly the moſt natural way of eſtimating the commencement of the year of ſeaſons. What we are moſt anxious to aſcertain is, the preciſe day when the Sun, after having withdrawn his cheering beams, and expoſed us to the uncomfortable cold and ſtorms of winter, begins to turn towards us, and to bring back the pleaſures of ſpring, and by his genial warmth to give us the hopes of another ſeaſon of productive fertility *: Cæſar, therefore, choſe for the beginning of his kalendar, a year in which there was a new moon following cloſe upon the winter ſolſtice. This opportunity was afforded him in the ſecond year of his dictatorſhip, and the 707th year from the foundation of Rome. He found that there would be a new Moon ſix days after the winter ſolſtice. He made this new Moon the 1ſt of January of his firſt year. But, to do this, he was obliged to keep the preceding year dragging on 90 days longer than uſual, containing 444 days, inſtead of the old number 354. Cæſar alſo, for a particular reaſon, choſe to make his firſt year conſiſt of 366 days, and he inſerted the intercalary day between the 23d and 24th of February, chooſing that particular day, as a ſeparation of the luſtrations and other piaculums to the infernal deities, which ended with the 23d from the worſhip of the celeſtial deities, which took place on the 24th of February."—

" The

" * In almoſt all nations this ſeaſon is diſtinguiſhed by feſtivities of various kinds. Many of theſe were incorporated with the religious ceremonies of the Chriſtian church by our eccleſiaſtics, becauſe they ſaw that the people were too much wedded to them to relinquiſh them with good humour. Among ourſelves, there are pretty evident traces of druidical ſuperſtition. We know that, in ancient times, the chief druid, attended by crowds of the people, went into the woods in the night of the winter ſolſtice, and with a golden ſickle cut a branch of the miſelto of the oak, called ghiah in Celtic, and carried it in triumph to the ſacred grove. The people cut for themſelves, and carried home their prize, conſecrated by the druid. At preſent, the pews of our churches, and even the chambers of our cottages, are ornamented with this plant at Chriſtmas. In France, till within theſe 150 years, there were ſtill more perceptible traces. A man perſonating a prince *(roi follet)* ſet out from the village into the woods, bawling out, *Au gui menez, le roi le veut.* The monks followed in the rear with their begging boxes, called *tire-liri.* They rattled them, crying *tire-liri*; and the people put money into them, under the fiction that it was for a lady in labour. People in diſguiſe *(guiſards)* forced into the houſes, playing antic tricks, and bullied the in-dwellers for money, and for choice victuals, crying *tire-liri, tire-liri, maint du blanc, et point du bis.* They made ſuch riots, that the Biſhop of Soiſſons repreſented the enormities to Louis XIV. and the practice was forbidden. May not the guiſcarts of Edinburgh, with their cry of " Hog menay, troll lollay; gie's your white bread, none of your gray," be derived from this?"

" The æra adopted by the Roman Empire, when Chriſtianity became the religion of the State, was not finally ſettled till a good while after Conſtantine. Dionyſius Exiguus, a French monk, after conſulting all proper documents, conſiders the 25th of December of the forty-fifth year of Julius Cæſar as the day of our Saviour's nativity. The firſt of January of the forty-ſixth year of Cæſar is therefore the beginning of the æra now uſed by the Chriſtian world. Any event happening in this year is dated *Anno Domini primo.* As Cæſar had made his firſt year a biſſextile, the year of the nativity was alſo biſſextile; and the firſt year of our æra begins the ſhort cycle of four years, ſo that the fourth year of our æra is biſſextile."

" In the arrangement of epochs in the aſtronomical tables, the years before the Chriſtian æra are counted backward, calling the year of the nativity 0, the preceding year 1, &c. But chronologiſts more frequently reckon the year of the nativity the firſt before Chriſt. Thus:

" Years of Cæſar	41,	42,	43,	44,	45,	46,	47,	48,	49,
Aſtronomers, -	4,	3,	2,	1,	0,	1,	2,	3,	4,
Chronologiſts, -	5,	4,	3,	2,	1,	1,	2,	3,	4."

" By the deviation of the Julian kalendar from the ſeaſons, and the words of the Nicene council, the celebration of Eaſter loſt all connection with the Paſſover. This was corrected by Pope Gregory XIII. in 1582, by bringing the 21ſt of March to the equinox again. He firſt cut off the ten days which had accumulated ſince the Council of Nice; and, to prevent this accumulation, he directed the intercalation of a biſſextile to be omitted on every centurial year. But the omiſſion of the centurial intercalation is limited to the centuries not diviſible by four. There ſtill remains an error, amounting to a day in 144 centuries."

" The kalendar is now ſufficiently accurate for all purpoſes of hiſtory and record, and even for aſtronomy, becauſe the tropical year of ſeaſons is ſubject to a periodical inequality."

Of Profeſſor Robiſon's manner of inferring a ſyſtematic concluſion from the reſults of obſervation, we may take as a ſpecimen his reaſoning reſpecting the Copernican ſyſtem. (p. 261).

" It has been the opinion of ſome philoſophers, both in ancient and modern times, that the Earth is a planet, revolving round the Sun placed in the focus of its elliptical orbit, and that it is accompanied by the Moon, in the ſame manner as Jupiter and Saturn are by their ſatellites. The following are the reaſons for preferring this opinion to that contained in the 371ſt and 373d articles, which equally explains all the phenomena hitherto mentioned, and is more conſiſtent with our firſt judgments."

" 1. The celeſtial motions become incomparably more ſimple, and free of thoſe looped contortions which muſt be ſuppoſed in the other caſe, and which are extremely improbable, and incompatible with what we know of the laws of motion.

" 2. This opinion is alſo more reaſonable, on account of the extreme minuteneſs of the Earth, when compared with the immenſe bulk

bulk of the Sun, Jupiter, and Saturn; and becauſe the Sun is the ſource of light and heat to all the planets.

"The reaſons adduced in this and the preceding article were all that could offer themſelves to the philoſophers of antiquity. They had not the teleſcope, and the ſatellites were therefore unknown. They had no knowledge of the powers of nature by which the planetary motions are produced and regulated; their knowledge of dynamical ſcience was extremely ſcanty. Yet Pythagoras, Philolaus, Apollonius, Anaxagoras, and others, maintained this opinion. But they had few followers in an opinion ſo different from our habitual thoughts, and for which they could only offer ſome reaſons founded in certain notions of propriety or ſuitableneſs. But, as men became more converſant in modern times with the mechanical arts, every thing connected with the motion of bodies became more familiar, and was better underſtood, and we had leſs heſitation in adopting ſentiments unlike the firſt and moſt familiar ſuggeſtions of ſenſe. Other arguments now offered themſelves.

"3. If the Earth turns round the Sun, then the analogy between the ſquares of the periodic times, and the cubes of the diſtances, will obtain in all the bodies which circulate round a common centre; whereas this will not be the caſe with reſpect to the Sun and Moon, if both turn round the Earth.

"4. It is thought that the motion of the Sun round the Earth is inconſiſtent with the diſcoveries which have been made concerning the forces which operate in the planetary motions.

"5. It is inconteſtably proved by obſervation. A motion has been diſcovered in all the fixed ſtars, which ariſes from a combination of the motion of light with the motion of the Earth in its orbit. This is called the *aberration of the fixed ſtars*, and is one of the moſt curious, and moſt important diſcoveries of the eighteenth century. It is important, by furniſhing an incontrovertible proof that the Earth is a planet, revolving like the others, round the Sun. It is alſo important, by ſhowing that the light of the fixed ſtars moves with the ſame velocity with the light of the Sun, which illuminates our ſyſtem.

"This arrangement of the planets is called the *Copernican Syſtem*, having been revived and eſtabliſhed by *Copernicus*."

The remainder of the volume is devoted to Phyſical Aſtronomy, or the mathematical inveſtigation of the forces concerned in the celeſtial motions, and of their particular effects. After explaining, as far as they admit of any explanation, the complicated and inadequate hypotheſes of ſolid tranſparent orbs carrying along the planets, and of vortices impelling them, the author traces the ſteps by which Hooke was firſt led to ſuſpect the exiſtence of celeſtial attraction, and Newton was enabled to demonſtrate the laws of univerſal gravitation. The deſcription of an ellipſis by means of a force varying inverſely as the ſquare of the diſtance, is demonſtrated by two different

methods, both founded on a few propoſitions reſpecting the conic ſections, which the author was accuſtomed to put into the hands of his pupils, and which would have made a very proper addition to the preſent publication. The mutual action of the Sun and planets is ſhown to be the cauſe of a change of the Sun's place, which ſometimes amounts to as much as 38 ſeconds: the gravitation of the Moon to the Earth is compared with that of heavy bodies on the Earth's ſurface; and the equal gravitation of all matter in proportion to its bulk, is illuſtrated by an account of the experiments of Newton on various ſubſtances forming the weights of pendulums. The important law of gravitation, that the attraction exerted by a ſphere or a ſpherical ſurface upon any given atom without it, is the ſame as if the whole ſubſtance of the ſphere or ſurface were collected into its centre, is demonſtrated in a very ſatisfactory manner by geometrical reaſoning. It is ſhown that each annular portion of a ſpherical ſurface has another annular portion which may be ſubſtituted for it, and which would exert an equal attraction on the given point if it were placed in the centre of the ſphere, and that the ſum of all the ſubſtitutes is equal to the whole ſurface. The experiments by which the attraction of terreſtrial objects has been examined are next deſcribed; the high tides of the bay of Fundy are mentioned as affording an advantageous mode of repeating them; and Mr. Cavendiſh's determination of the denſity of the Earth is quoted with high and juſt commendation.

Profeſſor Robiſon inſiſts at length on the ſufficiency of our knowledge of gravitation, without ſeeking for any ulterior cauſe; he ſtrongly reprobates not only the hypotheſis of Leibnitz and Le Sage, but even the conjecture of Newton reſpecting the activity of an ethereal medium. But the opinion of ſome philoſophers, that gravitation is an inherent quality eſſential to matter, is conſidered as of much more dangerous tendency.

In the detail of the theory of the celeſtial motions, the inverſe problem of centripetal forces is firſt mentioned, and the unfounded pretenſions of John Bernoulli to its original ſolution are very properly rejected. It is ſhown, that ſince Newton had demonſtrated that a body revolving in a conic ſection muſt be attracted towards the focus by a force like that of gravitation, it neceſſarily followed, that a body actuated by gravitation could only revolve in a conic ſection. The maſſes of the planets, and their mutual perturbations, the motions of the nodes of their orbits, and the variations of the Earth's ecliptic, are ſo far explained as is conſiſtent with a work not abſtruſely mathematical. The comet obſerved in 1770 by Lexell, Proſperin,

perin, and others, is adduced as a ſingular inſtance of planetary attraction. Its elements agreed within 1′ with all the obſervations which had been continued for three months. But in 1777 it muſt have come ſo near to Jupiter, that its gravitation toward that planet muſt have been more than 200 times as great as toward the Sun: hence it has been diverted into a path entirely different, and has never ſince been recognized. From the effects of the Sun on the lunar motion, Dr. Matthew Stewart endeavoured to calculate the Sun's diſtance from the Earth; and notwithſtanding the later obſervations of the tranſits of Venus, Profeſſor Robiſon thinks that the diſtance can ſcarcely be leſs than 110 or 115 millions of miles. The figures of the planets, and that of the Earth in particular, are inveſtigated in a manner which, although clear and ſatisfactory, is a little too prolix: much has been borrowed from Maclaurin, and ſome parts from Boſcovich. The hiſtory of the ſpeculations of Huygens, Newton, Bernoulli, Hermann, and the French aſtronomers, forms a very intereſting introduction to this part of the ſubject. The facility with which our neighbours on the continent have ſometimes been able to accommodate their obſervations to their theories, when they failed in diſcovering a theory that would agree with their obſervations, is placed in a ſtrong, and apparently in a true light: and it is inferred in the whole, that very little dependence can be placed on the meaſures of degrees as affording a correct eſtimate of the figure of the Earth. The obſervations on the length of the pendulum are conſidered as admitting much greater accuracy: and the polar exceſs of gravitation appearing to be about $\frac{1}{180}$, an ellipticity of $\frac{1}{310}$ is deduced from the theorem of Clairaut.

Sir Iſaac Newton conjectured that the ellipticity of the Moon, occaſioned by the Earth's attraction, has been partly concerned in perfectly adapting the period of the Moon's rotation in her axis, to that of her revolution round the Earth. This idea has been purſued by other aſtronomers; but Profeſſor Robiſon brings forward a ſtrong objection to its admiſſibility, deduced from the obliquity of the Moon's axis to the plane of her orbit, which would have been much more ſpeedily and certainly removed than any primitive inequality in the periods of the Moon's rotation and her revolution.

Reſpecting the zodiacal light, or the ſolar atmoſphere, it appears that we muſt at preſent confeſs our ignorance of its nature and mechaniſm: its extreme tenuity may however be inferred from the freedom with which even the tails of comets have been obſerved to paſs through it without interruption.

The combination of rotatory and progreſſive motion has been deduced by ſome philoſophers from one original impulſe given to each planet in an eccentric direction; this, however, Profeſſor Robiſon affirms, is no more an explanation, than it would be an explanation of the ſtructure of a watch to ſhow that the form of its wheels neceſſarily reſults from the ſhape and hardneſs of the files and drills and chiſels employed. Of the preceſſion of the equinoxes a ſhort account only is given; the more accurate theory being reſerved for the doctrine of rotation as a branch mechanics.

Since there is no reaſon for ſuppoſing that the extent of the force of gravitation has any limit, there is little, it can ſcarcely be doubted, that it extends as far as the remoteſt of the fixed ſtars; hence it becomes neceſſary to inquire, whether or no there is any force by which the mutual approach of the ſtars and their ultimate coaleſcence can be prevented. Profeſſor Robiſon is inclined to ſuſpect the exiſtence of an immenſe, though inviſible, central body, round which the whole univerſe of the ſtars revolves, as the planets do round the Sun. It appears, however, to be doubtful whether this ſuppoſition can afford an adequate ſolution of the difficulty; for ſuch a revolution round an object comparatively diſtant, can ſcarcely affect the mutual actions of bodies accompanying each other in their paths: and it is extremely probable that the diſtances of the ſtars may be ſo great as to render the effects of their gravitation inſenſible for many ages. Such of them as might happen to approach each other, muſt naturally form ſuch ſyſtems as Dr. Herſchel imagines that he has actually obſerved among double ſtars, ſlowly revolving round each other in very long periods. The diſappearance of fixed ſtars is alleged as giving a proof of the poſſibility of the termination of the preſent ſtate of the ſolar ſyſtem, and the forms and apparent magnitudes of the nebulæ as indications of the magnificent extent of the ſtarry worlds.

The laws and theory of the tides are explained in conformity with the doctrines of Newton, Maclaurin, and Bernoulli. Profeſſor Robiſon has uniformly perſiſted in adopting the proportion of 5 to 2.1 for that of the lunar and ſolar tides; and inſtead of deducing this force from the maſs of the moon, as D'Alembert and La Place have attempted to calculate it from the phenomena of nutation, Profeſſor Robiſon infers on the contrary, from obſervations on the tides, that the maſs of the Moon is nearly $\frac{1}{70}$ of that of the Earth. It muſt be a matter of ſome little exultation to Profeſſor Robiſon's friends to find this opinion at laſt completely juſtified by the acknowledgment of La Place himſelf, who has been convinced by his own calcula-

tions,

tions, and thoſe of Delambre, reſpecting ſome of the Moon's inequalities, that her maſs is not, as he firſt made it $\frac{1}{75.5}$ of the Earth's, but more nearly $\frac{1}{81.3}$.

The volume is concluded by ſome general reflections on the ſtructure of the univerſe, which do honour to the piety and ſenſibility of the author. They are accompanied by ſome ſtrictures on the ſentiments of the ſame great mathematician and aſtronomer who has juſt been mentioned.

"I have been led into theſe reflections," ſays Profeſſor Robiſon (p. 682), "by reading a paſſage in M. de La Place's beautiful ſynopſis of the Newtonian philoſophy, publiſhed by him in 1796, under the title of *Syſtême du Monde*. In the whole of this work the author miſſes no opportunity of leſſening the impreſſion that might be made, by the peculiar ſuitableneſs of any circumſtance in the conſtitution of the ſolar ſyſtem, to render it a ſcene of habitation and enjoyment to ſentient beings, or which might lead the mind to the notion of the ſyſtem's being contrived for any purpoſe whatever. He ſometimes, on the contrary, endeavours to ſhow how the alleged purpoſe may be much better accompliſhed in ſome other way. He labours to leave a general impreſſion on the mind, that the whole frame is the neceſſary reſult of the primitive and eſſential properties of matter, and that it could not be any thing but what it is."

"The doctrine of univerſal fate" (p. 694), "is now founded on Newton's great diſcovery of gravitation in the inverſe duplicate ratio of the diſtances. It is ſtill called the diſcovery of the illuſtrious Engliſhman, and is paſſed from hand to hand with all the authority of his name. But ſurely to us, the ſcholars of Newton, the futility of this attempt is abundantly manifeſt. As the worthy pupils of our accompliſhed teacher, we will join with him in conſidering univerſal gravitation as a noble proof of the exiſtence and ſuperintendance of a *Supreme Mind*, and a conſpicuous mark of *Its* tranſcendent wiſdom. The diſcovery of this relation between the particles of that matter of which the ſolar ſyſtem conſiſts is acknowledged, even by the materialiſts, to have ſet Newton at the head of philoſophers. They muſt therefore grant that it has ſomething in it of peculiar excellence. Indeed, whoever is able to follow the ſteps of Newton over the magnificent ſcene, muſt be affected as he was, and muſt pronounce 'all very good.' M. de La Place ſeems to think the leſs of man on account of the ſmallneſs of his habitation. Is *Abba Thule*, King of Pelew, a leſs noble creature than M. de La Place's *Corſican Maſter*? Or does the ſmallneſs of this globe ſhow that little has been done for man? It is peculiarly deſerving of remark, that we ſee many contrivances in this ſyſtem which are of manifeſt ſubſerviency to the enjoyments of man, and which do not appear to have any farther importance. Man is, unqueſtionably, the lord of this lower world, and all things are placed under his feet. But we ſee nothing to which man is excluſively ſubſervient; nothing that is ſuperior to man in excellence, ſo far as we can judge of what is excellent; nothing but that wiſdom, that power, and that benefi-

cence, which ſeem to indicate and to characterize the Author and Conductor of the whole; and, I may add, that it is not one of our ſmalleſt obligations to the Author of Nature, that He has given us thoſe powers of mind which enable us to perceive and to be delighted with the ſight of this bright emanation of all his perfections."

Having thus preſented to our readers an outline of the contents of Profeſſor Robiſon's volume, and pointed out ſome of the parts in which he appears to have been moſt happy, we now think it our duty to notice ſome blemiſhes, which, from the deſervedly high reputation of the author, may perhaps tend to confuſe, if not to miſlead, a young ſtudent who is diſpoſed to believe, without examination, in the perfect accuracy of every ſyllable that proceeds from ſuch authority.

It would ſcarcely be worth while to remark ſuch an error as the change of one Greek word for another in p. 91, had there been any occaſion for introducing Greek words at all: but in the ſouthern parts of Britain, a ſchoolboy would incur ſome danger of corporal puniſhment if his ear had allowed him to write in Halley's line (p. 394), *Paſſibus haud æquis eat*, inſtead of *graditur*; and yet Profeſſor Robiſon is ſaid to have been a good claſſical ſcholar.

"The weight lying on a ſpring, and keeping it in a ſtate of tenſion, is as completely meaſured by the degree of tenſion which ſupports it, as this tenſion is meaſured by the ſupported weight, neither can, with propriety, be ſaid to reſiſt." (p. 96.) "Theſe doubts and difficulties have all ariſen from the introduction of the notion of *reſiſtance*, or force exerted by matter, in order to remain as it is. It would have been infinitely better to have employed the term *reaction*, becauſe this is the expreſſion of the very fact." (p. 97.). It appears that the author muſt have entertained ſome ſingular ideas of the meaning of the word reſiſtance; it is difficult to conceive why it is "infinitely better" to ſay that a weight *acts againſt* a ſpring, than that it *ſtands againſt* it. The remaining part of the paragraph ſeems to contain ſome miſconceptions, where it is ſuggeſted that a part of ſome changes of motion may be owing to mutual forces, and a part to inertia. The fact is, that neither of theſe cauſes can be ſuppoſed to act without the co-operation of the other in the ſame effect.

When a ball deſcends and draws other balls along an horizontal plane without friction, we are told (p. 139), that "the motive force decreaſes as the motion accelerates." This is ſurely a miſtake: the motive force is equal to the weight of the ball, and acts with equal intenſity whatever the motion of the balls may be. We are at a loſs to underſtand by what overſight this error has been committed.

In deſcribing the apparent path of the ſtars, as ſeen through a window parallel to the plane of the equator (p. 166), the author has expreſſed himſelf ſo ambiguouſly that it appears as if he ſpoke of the poſition of the ſight through which they are to be viewed, inſtead of that of the window.

Profeſſor Robiſon accedes to Dr. Herſchel's ingenious ſpeculations reſpecting the nature of the luminous matter of the Sun, floating in clouds at a conſiderable height above its ſurface, with another ſtratum of opaque clouds interpoſed, which ſhield the ſurface of the Sun from the effects of exceſſive heat. Heat not being readily communicated downward by fluids, he affirms that the atmoſphere below the opaque clouds would never be warmed by the effect of the intenſe heat above, and that the ſurface of the Sun would never be ſcorched. "It is far from being improbable, therefore," he obſerves, "that the ſurface may not be uninhabitable, even by creatures like ourſelves" (p. 248). Now, it is well known that the direct rays of the ſummer Sun will cauſe a thermometer to riſe at leaſt 10°, and in favourable circumſtances 20°; which, if we allow for the interception of heat by the air, is a very moderate eſtimate. It has alſo been ſhown by experiment that the heat of the Sun's rays is directly as their intenſity, or inverſely as the ſquare of the diſtance from the focus of radiation: the Earth is 214 times as far from the Sun's centre as the Sun's ſurface; conſequently the heat of the Sun's rays at his ſurface is more than 40,000 times as great as the heat of our ſummer Sun, and would raiſe a thermometer in a ſhort time 800,000 degrees. Can it for a moment be imagined that any clouds could withſtand a heat like this without tranſmitting it? The upper ſurface of the clouds could conſiſt of nothing but ignited particles, either ſolid or fluid; it cannot be queſtioned that ignited particles muſt tranſmit their heat, as well as their light, to the particles next below them, and that a very great proportion, if not the whole, of the intenſe heat of the ignited clouds, muſt by degrees penetrate to the ſurface which is ſuppoſed to be habitable to human beings.

The opinion that the planet Mars is "probably hollow" (p. 251), beſide many other objections, appears to be inconſiſtent with the calculations of modern aſtronomers, who from the phenomena of the planetary perturbations, have concluded that the mean denſity of Mars is ſomewhat greater than that of the Earth.

The equatorial diminution of gravity is very properly adduced (p. 256), as an argument for the Earth's rotation; but its magnitude is here incorrectly ſtated. The progreſſive motion of light is conſidered in relation to the ſame phenomenon;

it is affirmed that if the apparent motion of the fixed ſtars were a real motion, their light would never reach the Earth, or "might chance to reach it, but with a velocity infinitely below the known velocity of light; and in *any* hypotheſis concerning the nature of light, the velocity of the light by which we ſee the circumpolar ſtars muſt greatly exceed that by which we ſee the equatorial ſtars." Some hypotheſes have however been propoſed reſpecting light, which have been founded on the ſuppoſition of its uniform and invariable velocity in all circumſtances, and theſe hypotheſes have even been maintained by powerful advocates.

In the account of the computation of the ſpace deſcribed by the Moon, in conſequence of the action of gravity, a material error has been committed. The author ſays (p. 318), that "the real radius of the Moon's orbit muſt be reckoned only from the common centre of the Earth and Moon; and then the force deduced from this deflexion muſt be increaſed in the ſub-duplicate ratio of the matter in the Earth to the matter in the Earth and Moon added together." But this is making the ſame correction twice over. Newton applies it in the firſt form, and ſome later aſtronomers in the ſecond: but both the operations muſt not be combined.

It is aſſerted in the Encyclopædia Britannica, as well as in theſe Elements (p. 390), that the nodes of all the planetary orbits recede on the ecliptic, "except the node of Jupiter's orbit, which advances in the ecliptic by retreating on the orbit of Saturn." This ſtatement is incorrect; the perturbations produced by the action of the other planets on Jupiter, overpower the effects of Saturn's action, and the general motion of the nodes of Jupiter is retrograde.

The unequal action of the Sun on the Moon's motions, tends, beſide other perturbations, to convert the orbit ſuppoſed circular, into an elliptic form. Profeſſor Robiſon ſays that the longeſt diameter of this oval is not ſituated exactly in the quadratures, "on account of the variation of velocity, which we have ſhown to be greateſt in the ſecond and fourth quadrants," (p. 408). But nothing like this exceſs of velocity has been mentioned in the preceding demonſtrations, nor is the circumſtance noticed by Newton in his account of the phenomenon.

In treating of the ellipticity of the Earth, conſidered as of unequal denſity, the author mentions the "beautiful theorem, firſt given by M. Clairaut, that *the fraction expreſſing twice the ellipticity of a homogeneous revolving ſpheroid is the ſum of two fractions, one of which expreſſes the ratio of the exceſs of polar gravity to mean gravity, and the other expreſſes the ellip-*

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ticity of any ſpheroid of ſmall eccentricity, which conſiſts of a fluid covering a denſer ſpherical nucleus." Now this is not the propoſition of Clairaut; for Clairaut's ſpheroid does not contain a denſer *ſpherical* nucleus, but a *ſpheroidical* nucleus ſimilar to itſelf. The properties of ſuch a body muſt be different from thoſe of the body which Profeſſor Robiſon has examined, and although this propoſition may be accurately or very nearly true in both caſes, its demonſtration muſt be different for each.

With reſpect to Saturn's ring, it is obſerved (p. 515), that a ſatellite revolving in the ſame time muſt be nearer to the planet than "the very inmoſt edge of the ring;" in the ſame page it is ſaid, that "we may ſuppoſe that it is a viſcid ſubſtance like melted glaſs," thrown off from the planet; and that "however ſmall we ſuppoſe the coheſive or viſcid force, it will cauſe this ring to ſtop *at a dimenſion ſmaller than the orbit of a planet moving with the ſame velocity*: theſe ſeem to be legitimate conſequences of what we know of coherent matter, and they greatly reſemble what we ſee in Saturn's ring." Theſe expreſſions are obviouſly contradictory; Profeſſor Robiſon muſt have meant that the ring would ſtop *before its velocity became equal to that of a planet revolving at the ſame diſtance.*

When the author obſerves that the earth "is not nearly ſo oblate as primitive fluidity requires" (p. 527), he ſeems to confound fluidity with homogeneity: for there is no reaſon to think that the ſolidity or fluidity of the central parts has any effect on the form of the ſurface; their denſity only determines their attractive force.

In ſpeaking of the proper motion of the Sun, Profeſſor Robiſon inſerts a very ſingular remark of "a learned and ingenious friend," who "thinks it not impoſſible to diſcover this motion by means of the aberration of the ſtars. Suppoſe the Sun and planets to be moving toward the pole ſtar, and that his motion is 100 times greater than that of the Earth in her orbit (a very moderate ſuppoſition, when we compare the orbital motion of the Earth with that of the Moon), every equatorial ſtar will appear about 34′ north of its true place, when viewed through a common teleſcope, but only 23′ when viewed through a teleſcope filled with water." It is the more ſurpriſing that Profeſſor Robiſon could admit ſuch an hypotheſis as this, becauſe he has particularly inveſtigated the ſubject of aberration in a curious paper publiſhed in the Edinburgh Tranſactions. Allowing the common opinions reſpecting light, the relative motion of light muſt be exactly the ſame as if the Earth were at reſt, and the luminous particles arrived at it with a motion compounded of their direct projectile motion, and a lateral motion equal and oppoſite to the motion of the Earth:

Earth: conſequently the axis of the teleſcope muſt be placed in the direction of this relative motion, whether its tube be filled with water or with air, and the aberration muſt be preciſely the ſame in both caſes. If we adopt any other doctrine reſpecting light, the materials of the teleſcope may be ſuppoſed to produce ſome little difference in the quantity of aberration, but by no means a very material difference. Beſide, there is not any ground for the opinion that the velocity of the Sun is ſuch as is here aſſumed: none of the ſtars have a proper motion much exceeding two ſeconds in a year: and unleſs their annual parallax were much leſs than a ſecond, the proper motion of the Sun could ſcarcely exceed that of the Earth in its orbit. It is indeed poſſible that the annual parallax of the neareſt fixed ſtars may be only one-third or one-fifth of a ſecond; and in this caſe the velocity of the ſolar ſyſtem in its general courſe, may perhaps be twice or thrice as greatas that of the Earth in its orbit.

In ſhowing the effects of a combination of two tides, Profeſſor Robiſon has taken ſome pains, and inveſtigated the reſults conſiderably in detail; but he has been by no means happy in generaliſing thoſe reſults in a ſimple and elegant manner. He ſays (p. 611), that the equatorial ſection of the compound tide "*approaches* to an elliptical form, and, *in ſome caſes*, is an exact ellipſe." But the truth is, that every ſection of the Earth, covered by its compound tide, is neceſſarily, and *in all caſes*, an exact ellipſis. This reſults from a propoſition, with which Profeſſor Robiſon was not acquainted, although its demonſtration is ſufficiently eaſy. The ſum of the ſines of any two arcs of different circles increaſing with equal angular velocity, is equal to the ſine of an arc of a third circle, increaſing with the ſame angular velocity. Hence it follows that ſince the ſection of each of the two tides, in any given direction, is elliptical, their combination in any proportions muſt produce an elliptic figure alſo; and the whole ſolid muſt aſſume the form of a flattened oblong ſpheroid, ſomewhat reſembling an almond.

The progreſs of a tide up a navigable river is very perſpicuouſly and accurately deſcribed; but the author adds, that "our knowledge in hydraulics is too imperfect as yet to enable us to ſay in what number of hours this ſenſible check, indicated by the ſmaller velocity, and greater depth, will be propagated to a certain diſtance," (p. 634). But the Mécanique Analitique of La Grange would have furniſhed him with this determination, which he conſiders as beyond the reach of our knowledge; and the theorem of La Grange has been found to agree tolerably well with experiment.

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The deviation of the ſummit of the ſpheroid, or the place of high water, from the immediate meridian of the luminary that occaſions it, is more than once aſſigned as a reaſon why the higheſt tide is not immediately at the time of conjuction or oppoſition of the Sun and Moon, but three tides afterwards. (p. 643, 653.) Now between theſe two phenomena there appears in reality to be no other connection than that they have often been mentioned together, and aſcribed to ſimilar cauſes; but the one has probably never before been conſidered as the cauſe of the other. Newton deduces the increaſe of the tides after the time of conjunction, from the continued operation of the forces concerned, after they have attained their maximum, combined with the inertia of the waters already elevated: La Place, with more apparent reaſon, aſſerts that the primitive ſpring tide in the open ocean is preciſely at the time of the conjunction, and that a day and a half are required for the arrival of this tide at the uſual places of obſervation.

Profeſſor Robiſon aſſerts (p. 643), in ſpeaking of the ſuperior and inferior tides of the ſame day, that at Breſt, "M. de La Place ſays, that they do not differ at all;" but that he "cannot find out his authority." The particular paſſage of La Place is not quoted: but the fact is, that in his Expoſition du Syſtême du Monde, he not only remarks the difference, but aſſigns its magnitude, which is from 7 to 5 inches.

"It is agreed on all hands," ſays our author (p. 651), "that our winter tides exceed the ſummer tides. This is thought to confirm that point of the theory which makes the Sun's accumulating force greater as his diſtance diminiſhes. I am doubtful of the applicability of this principle, becauſe the approach of the Sun cauſes the Moon to recede, and her receſs is in the triplicate ratio of the Sun's approach. Her accumulating force is therefore diminiſhed in the ſeſquiplicate ratio of the Sun's approach, and her influence on the phenomena of the tides exceeds the Sun's." Now it is expreſsly calculated, in a former part of this volume (p. 428), that when the Sun's diſtance is diminiſhed one thirtieth, that of the Moon is increaſed $\frac{1}{1755}$ only; of courſe this objection falls to the ground. Profeſſor Robiſon did not recollect at the moment, that this triplicate ratio was to be combined with another conſtant ratio which deſtroyed the argument. Seſquiplicate is perhaps an error of the preſs for ſextuplicate.

The exiſtence of a current, both in the ocean and in the air, of which the general direction is from eaſt to weſt, appears to be too well aſcertained to admit of controverſy; and a ſimilar motion has been found to be the natural effect of ſuch forces as are concerned in the lunar perturbations. But we have never been able to ſee the weight of ſuch arguments as are here alleged

alleged to prove the neceſſity of this current; the accumulation of water being "always to the eaſtward" of the meridian, muſt have a natural tendency to move weſtward toward the poſition of equilibrium (p. 666). But if we compare the two poſitions of the ſpheroids, we ſhall find that one half of the water accumulated is always urged eaſtward, and the other half weſtward, ſo that no current can be produced by this cauſe only. And in the ſame manner it is ſaid (p. 669), after Dr. Halley, that when the Sun has left a given point of the equator, and the air begins to cool, the "air from the eaſt comes in greater abundance than from any other quarter to ſupply the vacancy." We can form no diſtinct idea of any force, or combination of forces, by which ſuch a motion could be made to aſſume a weſterly rather than an eaſterly direction.

The whole of theſe criticiſms, if the reſpectable veteran whoſe work we have been examining, had happily been ſtill ſurviving, we ſhould have ſubmitted, with all proper deference, to his own candid conſideration, *non ita certandi cupidi, quam propter amorem*, not from a diſpoſition to magnify trifling inaccuracies, but from a conſideration of the high authority which muſt naturally be attached to the productions of his pen. It is not, therefore, without ſincere regret that we are compelled to take leave of this work in its unfiniſhed ſtate: had it been completed, we are perſuaded that its author would uniformly have kept in view the promotion, not only of the cauſe of Science, but of the beſt intereſts of Morality and Religion.

ART. XXXI. *Reſearches into the Laws of Chemical Affinities. By C. L. Berthollet, Member of the Conſervative Senate, &c. Tranſlated from the French by M. Farrell, M. D.* 8vo. pp. 213. Price 7s. Murray, London. 1804.

XXXII. *An Eſſay on Chemical Statics, with copious Notes, &c. Tranſlated from the French of C. L. Berthollet, by B. Lambert.* 2 Vols. 8vo. pp. 971. Price 16s. Mawman, London. 1805.

IF we examine what conſtitutes the principal difference between the ancient and modern chemiſts, we ſhall be led to the ſimple fact, that the doctrine of elective attraction, which is juſtly looked upon as the true key of the ſcience of chemiſtry, is now more generally known. But, that it was not unknown to the more ancient chemiſts is evident from the traces of it which we may obſerve even in the writings of Raymund Lully. The philoſophers, however, of thoſe times were infected with the ſpirit of the age, and concealed this luminous theory with myſterious caution. It is not a little curious to obſerve, on ſeveral occaſions, the evident embarraſſment of

of the Hon. Mr. Boyle, between the natural openneſs of his temper, and his fear of communicating too much of the doctrine of elective attraction. No ſooner, however, had this theory been openly promulgated by Newton and Stahl, than chemiſtry ſuddenly changed its appearance; and its followers, by having the path in which they ought to tread marked out to them, made a rapid and unexampled progreſs, to which we do not at preſent ſee any aſſignable limits.

A great improvement in chemiſtry was ſuggeſted by Geoffroy: this conſiſted in arranging the ſeveral ſubſtances combinable with any body in a columnar ſeries, according to their powers; yet, notwithſtanding the elucidations and corrections of Kirwan, Bergmann, and others, much remained to be done, not only in reſpect to determining with greater preciſion the fundamental laws of chemical attraction, but alſo in reſpect to that change in the theory of chemiſtry which had been promulgated in Europe.

This change had been eagerly received by many, partly in conſequence of the political circumſtances under which it was publiſhed, and with which it was ſtrongly connected; and partly from the extended uſe of the French language, which, in conſequence of the perſonal magnificence of Louis XIV. attracting all the idlers of Europe to his court, had been adopted by the faſhionable world. The ſplendid publications of the French academies, dictated by the ambitious views of their government, to prepare, if poſſible, the way for its ſupreme dominion, or, at any rate, to gratify the national vanity, has not only given a permanence to this faſhion, but alſo rendered the French language, in ſome meaſure, the rival of that of Rome. In the practice of writing ſcientific works in a vulgar tongue, the French have unhappily been followed, although not to an equal extent, by the other European nations, to the great, and, we fear, irreparable injury of literature and ſcience, which has thus become a Babel of confuſion. More than half the life of a philoſopher muſt now be ſpent in acquiring ſome acquaintance with the various dialects of modern Europe; or he muſt, for the moſt part, reſt content with peruſing ſuch *popular* works as it may ſuit the conveniency of the trade to get tranſlated; while the mercenary tranſlator, who too frequently knows nothing but words, and is led by his ignorance to introduce the moſt ſhocking barbariſms into the language, is the only perſon benefited.

We have been more eſpecially led to this reflection by conſidering the complexion of M. Berthollet's Eſſay on Chemical Statics, in which we obſerve a moſt beautiful view of the phenomena of chemiſtry, and their cauſes, ſo completely involved in an immenſe cloud of words as to be nearly inviſible. In no caſe,

caſe, indeed, is the verboſity of the French writers ſo completely diſguſting to perſons who have been accuſtomed to cloſe and connected chains of reaſoning, as in their argumentative writings.

The Reſearches into the laws of Chemical Affinity was firſt read in the inſtitution at Cairo, and afterward publiſhed. As all the doctrines contained in them are conſidered at ſtill greater length, and with ſome improvements, in the "Eſſay on Chemical Statics," we ſhall conſider that alone.

This eſſay is divided by M. Berthollet into two parts; in the firſt of which he conſiders all the elements of chemical action, viz. coheſion, ſolution, the reciprocal actions of the ſubſtances which are held in ſolution, particularly thoſe of acids and alkalies; thoſe actions being moſt diſtinctly marked, and capable of the moſt accurate determination. To theſe are added the conſideration of the effects of caloric, and the ſubſtances analogous to it. The effect of expanſion and condenſation in elaſtic fluids, the general nature of combination, and the influence of the atmoſphere on chemical operations. In the ſecond part, Mr. Berthollet gives a very conciſe but luminous hiſtory of the particular actions of thoſe ſubjects of chemiſtry which are moſt uſually employed, claſſing them under certain general heads, according to the phenomena they exhibit in combination, or according to the relations that exiſt between their ſeveral attractions.

Chemiſts have indeed conſidered, although only in a very ſlight manner, the effects of coheſion. They, however, regarded it as a quality peculiar to ſolid bodies, and conceived that when the bodies aſſumed another form, it was deſtroyed. But M. Berthollet is of opinion, that under whatever form any ſubſtances may appear, the coheſion of their particles remains the ſame, although its effects are inſenſible, on account of ſuperior powers of a contrary nature being in action. He conſiders it as the effect of the reciprocal affinity of the particles which enter into the compoſition of a body, and as a force oppoſed to all thoſe forces which tend to cauſe the particles to enter into another combination, and one which conſtantly endeavours to reunite the particles that are already combined with others.

M. Berthollet ſhows, that every affinity which tends to diminiſh the effect of coheſion ought to be regarded as a power oppoſed to it, of which ſolution is, or would be, the reſult. Yet, although theſe two effects, viz. ſolidification and ſolution, are extremely different, they are not to be attributed, as is the general opinion of philoſophers, to two kinds of attraction, one of which they conſider as chemical, the other as mechanical and one of the objects of mathematical purſuits.

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The following extract will exhibit ſome of M. Berthollet's opinions on this ſubject.

" Chemical action is reciprocal: its operation is the reſult of a mutual tendency to combination; ſtrictly ſpeaking, it cannot be ſaid that a liquid acts on a ſolid rather than that a ſolid acts on a liquid: convenience of expreſſion has permitted the whole of the action to be attributed, without miſconception, to one of the ſubſtances, when the effect of the action is to be examined inſtead of the action itſelf.

" This obſervation may be applied to every property and every phenomenon in chemiſtry; but the two ſubſtances muſt be examined ſeparately to aſcertain the ſtate of the powers they exert on each other, and the changes produced in their properties: let us take, as an example, the action of water and lime.

" When lime is put into water, theſe two ſubſtances exert a mutual action; but the force of coheſion is, at the firſt, too conſiderable for the water to effect a ſolution; it is the lime which begins by imbibing the liquid; in proportion as it is ſaturated its force of coheſion is diminiſhed, and when it is ſufficiently weakened, the water, which is in contact with it, can diſſolve it: two combinations are then eſtabliſhed, which exert oppoſite forces until they have arrived at a ſtate of ſaturation or equilibrium, in which they are ſtationary while the conditions remain the ſame; but if the temperature or the quantity of water becomes varied, another equilibrium muſt take place.

" It is the ſame with all thoſe ſubſtances which poſſeſs a force of coheſion ſo inconſiderable that the action of the water cannot overcome it, until it has been ſufficiently weakened by the ſtate of ſaturation which it begins to experience; but if their force of coheſion is ſlight, or if they are already ſaturated with water ſo as to preſerve only a very weak coheſion, they can be immediately diſſolved in water, and the ſalts which have retained water during their cryſtallization are in this ſtate.

" If there is not a ſufficient quantity of water relatively to that of the lime, only one of the effects mentioned above takes place; the lime will abſorb the whole of the water, and communicate to it its ſtate of ſolidity; nevertheleſs, the reciprocal action of the moleculæ of the lime, will be ſo much weakened by the ſaturation it has experienced, that it will fall into powder ſpontaneouſly.

" Frequently, the water which combines with a ſolid body cannot weaken its force of coheſion ſufficiently to be able to diſſolve it; in that caſe the body is only moiſtened, without being diſſolved in the water: when its affinity for water, weakened by the ſaturation it experiences, is in equilibrium with the force of coheſion, it ceaſes to imbibe any more. Frequently, alſo, the action of the water is ſo weak in compariſon with that of coheſion, that it can only adhere to the ſurface of the ſolid body and wet it.

" When the ſolid is reduced into ſmall maſſes, or is in a pulverulent ſtate, the action by which the liquid wets theſe ſmall maſſes may ſometimes hold them ſuſpended in it, and overcome the difference of the ſpecific gravity, without producing ſolution; it is this which

which is obſerved in ſome chemical precipitations wherein the liquid does not regain its tranſparency, notwithſtanding the difference of the ſpecific gravity between it and the ſubſtance which it ceaſes to hold in ſolution: ſo that this ſuſpenſion announces a reciprocal affinity, which retains the two ſubſtances in contact, but which is not ſufficient to produce ſolution.

"If the affinity of the liquid for the the ſolid body is ſtill weaker than the reciprocal affinity of its particles, it neither moiſtens or wets the body: this is the caſe with mercury, which adheres only to a ſmall number of bodies.

"The action of liquids on thoſe bodies which they cannot diſſolve is therefore ſometimes ſuperior to the mutual action of their peculiar particles, and ſometimes it is inferior to it: on this circumſtance depends the property poſſeſſed by fluids, of raiſing themſelves above the level of their ſurface, around a ſolid placed in them, or of depreſſing themſelves; and by this are explained the properties of capillary tubes, and of the attractions and repulſions obſerved between bodies floating on the ſurface of a liquid, which have been thought to be real, but which are only produced by a ſucceſſion of curves formed by the mutual contact, as has been made appear by Monge in the different caſes which ſhow this phenomenon, and of which he has given an explanation as ſatisfactory as it is elegant. (I. p. 16.)

M. Berthollet having ſtated it as his opinion, that all the combinations which take place among bodies are analogous to ſolution, and differ only in reſpect to the forms under which they appear, paſſes to the conſideration of thoſe predominating attractions which ſtamp a peculiar character on the ſubſtances which poſſeſs them, and upon which the greater part of the properties of thoſe ſubſtances depend. Theſe predominating attractions are, as he juſtly obſerves, more particularly ſerviceable in the claſſification of different ſubſtances according to their chemical properties. Theſe attractions alſo ſuppoſe properties to exiſt in the two bodies that are to be combined which render them "*opponents*" to each other, ſo that an equality of power produces a ſtate in which neither of their characters can be perceived. This ſtate of neutralization is not peculiar to acids and alkalies, but is to be found in all oppoſing powers; yet, as thoſe bodies offer the moſt ſtriking examples of it, their reciprocal action has been thought worthy of the moſt particular attention by the author.

As this reciprocal ſaturation of the acids and alkalies is an immediate effect of their reciprocal attraction for each other, it is evident that M. Berthollet reaſons juſtly, when he aſſerts that it ought to be conſidered as the meaſure of thoſe attractions; and that the attraction of the acids for the alkalies, or of the alkalies for the acids, is proportionate to their capacity for ſaturation. This theory is powerfully ſupported by thoſe elegant and important obſervations of Richter, that when two neutral

neutral ſolutions are mixed together, and a decompoſition takes place, the products are conſtantly neutral.

"From this the following concluſions may be drawn:

"1ſt. The quantities of two alkaline baſes neceſſary to neutralize equal parts of an acid, are in proportion to the quantities of the ſame baſes neceſſary to neutralize every other acid.

"Let A and B be two acids, a and b two alkaline baſes. The two neutral ſalts Aa and Bb, are ſuppoſed to be ſuch that they change baſes completely by their mixture. It will then reſult from this ſuppoſition, that A neutralized at firſt by a, will be ſo afterwards by b, and that conſequently the quantities of a and of b which are capable of neutralizing A, will be capable of neutralizing another quantity of B which is fixed.

"It is clear that the words *baſes* and *acids* may be changed, and that the law is applicable to all neutral combinations, even though Aa and Bb do not change baſes, ſince the experiment can always be reverſed by mixing Ab with Ba.

"If Aa, Ab, Bb are known by experiment, Ba can be found by calculation. Richter has employed this concluſion to find the proportion of neutralization, though it is difficult to fix it immediately; but he has, in a great meaſure, determined the proportions by experiment.

"When it has been found by experiment how much alkali or earth is required to neutralize 1,000 parts of ſulphuric, nitric, or muriatic acid, it will be obvious that each table will, with reſpect to each other, be in the ſame proportion as the numbers of the other give them. The ſame thing will take place, if we examine how much acid is wanted to neutralize 1,000 parts of ſoda, ammonia, or lime." (I. p. 401, n.)

From the laborious calculations and extenſive tables of Richter, Fiſcher has drawn up the following ſummary, by means of which all the attractions of the bodies mentioned may be determined by the rules of proportion.

"Baſes.		"Acids.	
Alumine	525	Fluoric	427
Magneſia	615	Carbonic	577
Ammonia	672	Sebacic	706
Lime	793	Muriatic	712
Soda	859	Oxalic	755
Strontian	1329	Phoſphoric	979
Pot-aſh	1605	Formic	988
Barites	2222	Sulphuric	1000
		Succinic	1209
		Nitric	1405
		Acetic	1480
		Citric	1683
		Tartareous	1694

"The intention of this table is, that if an article in one of theſe two columns is taken; for example, pot-aſh in the firſt, to which

the number 1605 correſponds, the numbers of the other column will ſhow how much of each acid is required to neutralize theſe 1605 parts of pot-aſh: they will require, for example, 427 parts of fluoric acid; 577 of carbonic acid, &c. If an article of the ſecond column is taken, the firſt is to be uſed to know how much earth or alkali will neutralize it." (I. p. 402, n.)

Of what great uſe the principle here referred to may prove will be evident to the moſt careleſs obſerver; although, as M. Berthollet juſtly obſerves, it is only applicable to thoſe decompoſitions in which triple ſalts are not formed. It is alſo neceſſary that the original combinations ſhould be truly neutral, and therefore the above principle cannot be applied to ſulphate of alumine.

To explain the decompoſitions which take place in the operations of two acids on one baſe, and of thoſe produced by the ſimultaneous action of two acids and two baſes, it has been cuſtomary to imagine *elective* attractions, which, by their different forces, ſubſtituted one ſubſtance for another. M. Berthollet thinks that this ſuppoſition does not coincide with the uſual laws of combination, and is alſo of opinion, that the due conſideration of the two oppoſite effects of attraction, viz. of that which produces ſolution or combination, and that which is the foundation of the coheſion of bodies, is alone ſufficient for the explanation of thoſe facts which have been attributed either to ſingle or double elective attraction. He maintains, and, we conceive, with the utmoſt juſtneſs, that whenever ſeveral acids act upon an alkaline baſis, the action of one of the acids does not overpower the action of the other; but each acid acts on the alkali, in the ratio of its capacity for ſaturation and its quantity. This compound ratio he deſignates by a ſimple term, viz. the *chemical mass*, an expreſſion certainly not the moſt happy.

It is well known to thoſe who are converſant with the ſubject, that the phenomena of chemiſtry do not depend entirely on the oppoſing powers of coheſion and ſolution: other powers, deducible in ſome meaſure from them, have alſo an influence on the combinations and decompoſitions that take place. Among theſe powers, the action of caloric, or that principle of bodies which is the cauſe of expanſibility, is the chief; and its effects are ſo different from the other kinds of ſolutions, that although M. Berthollet is of opinion that the cauſe of heat is a material ſubſtance, he thinks it proper to diſcuſs the properties of caloric at full length. He obſerves, that the ſeveral ſtates of a ſubſtance, whether ſolid, liquid, or gaſeous, depend on the ratio of the reciprocal actions, by which the molecules of that ſubſtance are diſpoſed to unite, and

and alſo on the expanſibility communicated to them by caloric; hence the effect of caloric may ſometimes contribute to the combination of that ſubſtance with others, and ſometimes may be an obſtacle to theſe combinations. The gaſeous fluids produced by the action of caloric, muſt be attributed to the combination of their baſes with that expanſible fluid; and their elaſticity muſt be conſidered as a force conſtantly in action, although it may ſometimes be concealed by the preſence and energy of ſuperior forces. If the power of caloric did not frequently produce a ſtate more adapted to combination than the ſolid ſtate of bodies, M. Berthollet obſerves, that it would always tend to oppoſe the combination of ſubſtances, on account of its increaſing the diſtance of the molecules.

While conſidering the properties and actions of caloric, the ingenious author acquieſces in the ideas of Pictet reſpecting the apparent reflection of cold by concave mirrors. With the ſame wiſh of diminiſhing the number of the imponderable principles, he endeavours to prove the identity of light and caloric. The blackening of muriate of ſilver by expoſure to light, as obſerved by Scheele, has been conſidered as a ſtrong confirmation of this theory; but M. Berthollet has been led, by experiments on this very ſubſtance, to a contrary opinion.

"I had preſumed that the muriate of ſilver ſuffered its oxigen to eſcape when it was expoſed to light, like the oxigenated muriatic acid; that it took its black colour by approaching the metallic ſtate from that cauſe, and that it abandoned the muriatic acid with which it could not remain in combination in this ſtate. I have ſubmitted this old conjecture (of mine) to experiment.

"Muriate of ſilver covered with water, and then expoſed to the ſun's rays for ſeveral days, at firſt only diſengaged ſome bubbles, which appeared to be owing to the air adhering to the muriate of ſilver, and driven off by the water; for when the firſt effect had ceaſed, no more gas was diſengaged, although the quantity of muriate of ſilver was conſiderable, and it was frequently agitated for the purpoſe of renewing the ſurface expoſed to the rays of light: the water had become acid, reddened paper tinged with turnſole, without deſtroying its colour, it therefore did not contain oxigenated muriatic acid. Saturated with ſoda, it yielded muriate of ſoda by evaporation. The muriate blackened by the light was entirely diſſolved in ammonia, like that which had preſerved its whiteneſs.

"I was not, therefore, warranted in ſuppoſing that, in this caſe, the oxigen was diſpoſed to reſume the elaſtic ſtate, and to abandon the metal by the action of light.

"I expoſed muriate of ſilver blackened by light, to heat, in a ſmall glaſs retort placed on ſand; it entered into fuſion and combined with the glaſs: oxigen was not diſengaged, but muriatic acid,

Muriate of ſilver, which had not experienced the action of the light, was ſubmitted to a leſs degree of heat, and it was remarked, that it became blackened before it entered into fuſion, and that, at the ſame time, a little muriatic acid was diſengaged, but no oxigen. It appears, therefore, that light only occaſions the ſeparation of a portion of the muriatic acid, which is combined in the muriate of ſilver, and that heat alone can produce the ſame effect.

" Muriate of ſilver, left in a dark place, but expoſed to a current of air, blackened quickly, as if it had been the diſengagement of that part of the muriatic acid which muſt be ſeparated to enable the muriate of ſilver to acquire a black colour, and this ſeparation may be the effect of very different cauſes.

" There is a probability that the muriate of gold experiences the ſame effect as the muriate of ſilver, and that light, as well as heat, ſeparates a part of the acid, but that intervention of water favours this effect, ſince the dry ſubſtances did not take the purple colour. (I. p. 148.)

The author however acknowledges, that there are ſome experiments which ſeem to contradict this opinion of the identity of the actions of heat and light.

Hitherto we find ſimilar effects in the action of light and of heat, by varying their intenſities. Nevertheleſs, light, which ſeems to have a power only equal to that of a ſlight elevation of temperature, diſengages oxigen gas from oxigenated muriatic acid, and from nitric acid, and heat is incapable of producing this effect, except when the acids are retained by an alkali, which puts them into a ſtate in which they can receive the action of a high temperature. Let us enquire on what the difference found on this occaſion depends: its explanation may be applied to all ſimilar caſes.—(I. p. 153.)

Proceeding then to notice the untenable hypotheſis of Count Rumford, that light might elevate the temperature of ſome molecules, on which it acted to a very high degree, although the ſubſtance which contains thoſe molecules appears to receive very little heat, he goes on as follows:

" In the oxigenated muriatic acid the light can only be reduced to a ſtate of combination, by the action of oxigen; it is to it that its action is limited: it therefore produces on it alone the effects of a high temperature, ſo that it reſumes its elaſtic ſtate, as it would have done by an elevation of temperature.

" If heat is communicated to the liquid by a heated body, it acts equally on all the liquid, the temperature of which, by being raiſed, renders the water and the muriatic acid volatile; ſo that the liquid comes over by diſtillation, without any difference being produced which can cauſe the ſeparation of the oxigen; but if the muriatic acid is retained by an alkaline baſe, its temperature may be raiſed ſo high, that the diſengagement of oxigen can take place.

" When,

"When, therefore, light produces the diſengagement of oxigen gas from oxigenated muriatic acid; from nitric acid; from a plant which vegetates; it muſt be concluded that it enters into combination, that it ſupplies the quantity of caloric wanting to the gas which is diſengaged, and that, in raiſing its temperature, it increaſes its elaſticity; and if radiant caloric or heat does not produce the ſame effect, it is becauſe, in the given circumſtances, it cannot form a ſimilar combination, or occaſion its effects.—(I. p. 153.)

The reaſons here adduced, M. Berthollet thinks, are ſufficient to confirm the identity of the ſubſtance of light with that of caloric. This alteration of the original theory of the French chemiſts, or, as they vainly ſtyled it, their ſimple expoſition of chemical facts, is neceſſary, on account of ſome experiments of Scheele on the combination of ſulphur with the metals.

Theſe experiments the Pariſian chemiſts had adroitly contrived to keep out of ſight, by making a prodigious buſtle reſpecting the combination of oxygen with hydrogen, and the conſequent formation of an equal weight of water, as if that combination were the *experimentum crucis* of their hypotheſis: whereas, in fact, to render it ſuch it would be neceſſary to require as a poſtulate, that no elements of bodies exiſted, except ſuch as were cognizable by the balance. This poſition being neglected by the admiſſion of light and caloric, it cannot be affirmed, ſimply from their laborious experiment, whether the water is produced, or merely depoſited. The plain dealing of the Dutch chemiſts, who, in the courſe of their experiments upon ſulphur, again diſcovered theſe diſengagements of light without actual combuſtion, led them to bring forward the experiments themſelves, notwithſtanding their being contrary to the hypotheſis they were labouring to illuſtrate. Theſe experiments having been ſucceſsfully repeated at Turin, M. Berthollet obſerves, that

"The authors of theſe experiments found, that with the oxides and ſulphur, ſulphureous acid was formed without a diſengagement of light, and that, on the contrary, the luminous appearance was obtained with the metals without the production of acid: from this they conclude that theſe facts "ſeem to confirm the doctrine of Stahl, and to deſtroy, at leaſt in part, that of the pneumatic chemiſts on the nature of metallic reguli."

"It appears to me that facts ſhould not have been ſelected to combat the doctrine called pneumatic, which are completely explained by its principles. The oxides can form the acid becauſe they can yield oxigen to the ſulphur; they do not give light during the act of their combination, becauſe the volatile acid which is diſengaged takes the caloric in combination. (I. p. 420, n.)

When we conſider that theſe experiments have ſhook the whole ſyſtem of French chemiſtry to its foundation, and have given freſh ſtrength to the opinions of Gren, Thomſon, and other diſtinguiſhed philoſophers, it is ſurpriſing that an author of ſuch high reputation as M. Berthollet ſhould affect to treat the ſubject as if it were of little importance, and paſs it over ſo ſlightly. According to his explanation, no light ought to be emitted during the combuſtion of ſulphur or of charcoal, as both of theſe produce gaſeous fluids.

The ſame addreſs is viſible in the manner in which the electric fluid is mentioned. The chemical actions of this fluid had been totally neglected by Lavoiſier and his aſſociates, in conſequence of the infant ſtate of chemiſtry in France, which was then juſt emerging from the elaboratories of apothecaries and perfumers, by the foſtering hands of Macquer and Baume. If to this we add the new diſcoveries in the methods of eliciting electricity by chemical means, we need not wonder that it ſhould produce phenomena ſtill more hoſtile to what is ſo emphatically ſtyled "French Chemiſtry." Theſe phenomena, however, are not mentioned by M. Berthollet, who is inclined to believe that the electric fluid and caloric are identical as to their ſubſtance, and differ only in the manner of their production. He relates two experiments which are very curious. The firſt was made by Guy Luſſac. Platina wire, expoſed to the action of a charge, rather weaker than one that would have melted it, was not found to have its temperature raiſed ſo high as was expected, it did not indeed appear, by the touch, to exceed that of boiling water. The ſecond experiment was made by Dieman, and the other Dutch chemiſts; a ſhock being paſſed through lead wire incloſed in azote gas, the metal was found to be reduced into ſmall particles, without any ſigns of union taking place after the ſhock. From theſe experiments, M. B. concludes, not only that the effects of electricity depend more on the ſuddenneſs of the action than on the temperature produced, but alſo, that the increaſe of temperature obſerved is not ſo much owing to the electric fluid, as to the compreſſion of the molecules in conſequence of the ſuddenneſs of the action.

The author then paſſes to the conſideration of the general chemical properties of gaſeous fluids. According to the theory he has promulgated, they labour under great diſadvantages in the actions they exerciſe upon other bodies, on account of the "maſs" within the ſphere of their activity being neceſſarily very ſmall. A very great difference alſo exiſts in the reſults of their combinations with one another, or with other bodies on account of the great expanſibility theſe ſubſtances acquire

acquire by an increaſe of their temperature. As expanſion is much greater in denſe ſubſtances, M. Berthollet has beſtowed great attention on the determination of the laws to which the dilatation of aëriform fluids is ſubject, and confutes the opinions of Dalton on the diſpoſition of the molecules of mixed gaſes, and their want of reciprocal action on each other.

The doctrine of reſulting and prediſpoſing attractions is diſcuſſed with great ability, and form indeed one of the moſt intereſting parts of this work. Some of the opinions are ſo different from the common ones, that we regret we cannot detail them at full length, as well as his opinions on the limits of combination. This intricate ſubject is treated with great ſkill, we cannot however ſubſcribe to his ſtrictures on Haüy's ideas of a mineral ſpecies. It is indeed evident that he has either miſunderſtood, or miſrepreſented, the doctrine of that excellent mineralogiſt; becauſe the figure of the molecules is the character that is for the moſt part the eaſieſt to be diſcovered, Haüy, of courſe, has paid the greateſt attention to it. He has however by no means forgot that this figure is only the external character of the molecule, and that in order to determine the ſpecies, all the chemical and other characters of the molecule muſt be conſidered.

As the operations of chemiſtry are uſually performed in the atmoſphere, it is natural to ſuppoſe it has ſome ſhare in the production of the phenomena, either by the preſſure it exerciſes, or the combinations it is capable of forming. M. Berthollet has thought proper to give a detailed account of thoſe alterations which the preſence of the atmoſphere can produce in chemical operations. And, that he might omit no conſideration whatever which could be uſeful in the inveſtigation of chemical effects, he has conſidered not only the modifications of chemical actions, which are ſometimes produced by the efflorеſcence of the maſs, but has alſo treated on thoſe differences in the reciprocal actions of bodies which ariſe from the different ſpaces of time in which they are performed. An important conſideration, which had indeed been attended to by the ancient chemiſts, but totally neglected by the modern ones.

Mr. Berthollet having thus examined every ſpecies of the chemical actions which bodies exerciſe on each other, devotes the ſecond part of this intereſting and truly philoſophical work to the more particular properties of the ſubſtances hitherto examined by chemiſts. He obſerves that ſubſtances have, as we have already remarked, certain predominant attractions, which are the real ſource from whence the claſſification of them by chemiſts ought to be drawn; and that there

exists also, at the same time, certain other attractions, which, although inferior to the former, are of too great consequence to be neglected.

Agreeable to the general custom of the French School of Chemistry, M. Berthollet commences this second part of his Work, with the chemical history of oxygen, of which, as is well known, the two characteristic properties are, 1. That of combining with inflammable substances, and of rendering them incombustible; 2. That of communicating acid properties to the combinations into which it enters, provided it does not experience too great a degree of saturation; he allows, however, in opposition to the hastily formed opinion of Lavoisier, that although oxygen may be regarded as the most usual principle of acidity, yet that we cannot always infer, from the acid properties possessed by any subject, that it contains oxygen.

To this succeeds the history of hydrogen, carbone, sulphur, and phosphorus, with the theory of their various combinations with each other. After these follows the history of the binary acids, as they are termed; which are succeeded by those denominated ternary, of which however he only mentions the more common vegetable acids, but with a more full account of the Prussic and gallic acids. To this conciseness he is led by his plan, which is, not to deliver the history of the several substances with that minuteness which would be necessary in an elementary treatise: of course, he only examines those substances which possess certain properties in an eminent degree, and whose action serves as a standard to which we may refer that of analogous substances. This mode of treating chemistry is more and more visible as we advance in the work.

From acids the author passes to alkalies and earths; and, after some general ideas on ammonia, as the only alkali with the composition of which we are, upon the French theory, acquainted, he proceeds to consider the comparative properties of the earths and the alkalies, and the mutual actions of those which are so fixed as to admit of being melted together. Metallic substances are treated in the same manner, Their reciprocal action on each other, the nature of their oxides and solutions, as well as that of the precipitates obtained from the latter, and the combination of the metals with sulphur, phosphorus, and charcoal being commented upon in the most masterly manner. In this part the author's son, A. B. Berthollet, controverts the opinion of Proust respecting the *hydrate* of copper, which has been also adopted by Chenevix.

An Appendix on vegetable and animal chemistry is annexed to the work, but this branch of the science is as yet in so imperfect a state on account of the immense difficulties attending the

the chemical inveſtigation of them, that we think Mr. Berthollet has acted with proper caution, in ſeparating them from the body of the work.

Upon the whole, we may conſider theſe works as the moſt truly ſcientific treatiſes on chemiſtry which have hitherto appeared in France, or indeed in any other country; and we hope that the appearance of them will excite a ſpirit of emulation in the German chemiſts and their followers, to produce ſimilar works, and thus endeavour to regain the ſuperiority they ſo long enjoyed in this ſcience. It is highly to the credit of Mr. Berthollet, that his works exhibit little of that dogmatiſm and want of candour which ſo ſtrongly mark the general conduct of the *new* French chemiſts. His conduct, in this reſpect, ſhows him to be poſſeſſed of a truly philoſophical ſpirit, and merits our warmeſt praiſe.

We conſider it as rather unfortunate, that while the "Reſearches," have met with an able tranſlator in Dr. Farrell, the "Chemical Statics" which, as we have ſaid muſt be conſidered as the more perfect ſtate of the former, ſhould have fell into the hands of a perſon ſo ill qualified for the taſk, or at leaſt, ſo careleſs as Mr. Lambert. Beſides a number of Gallicifms, as, *it comports itſelf; eliminated by; hidrogen; oxigen;* the indiſcriminate uſe of the pronoun *it*, to expreſs ſeveral different antecedents, in the very ſame ſentence, frequently produces much obſcurity. An inſtance of this may be obſerved in the extract we have made reſpecting the action of light on the oxygenated muriatic acid (p. 292.). Mr. Lambert has alſo, with very little judgment, taken the notes from the bottom of the page, and placed them at the end of each volume, to the extreme inconvenience of the reader. As the work treats of a multiplicity of objects, an index is very much wanted.

ART. XXXIII. *The Poetical Works of Charles Churchill; with Explanatory Notes, and an authentic Account of his Life, now firſt publiſhed.* 2 vols. 8vo. pp. 852. Price 18s. in boards. Baldwins, London. 1804.

IT is a very trite, but at the ſame time a very true remark, that the poet who writes upon local and temporary ſubjects muſt be contented with local and temporary fame. This is eſpecially the caſe with the ſatiriſt who animadverts upon "the manners living as they riſe," and aſſails or vindicates characters who, after exciting ſome degree of attention in their day, are ſoon forgotten. It nevertheleſs occaſionally happens, that poems which in proceſs of time loſe a conſiderable degree of their intereſt by the obſcurity which the above-mentioned cauſe throws upon their alluſions, are enlivened by ſo many paſſages

paſſages of never-fading beauty, that their intrinſic merit redeems their inherent defects, and the reader is anxious to underſtand the whole of a compoſition, from detached portions of which he has experienced ſingular delight. Such are the feelings which have been, during the lapſe of many years, produced by the peruſal of the writings of Churchill. The ſatirical effuſions of that "extravagant and erring ſpirit" are pregnant with the fire of genius. His diction is ſo terſe and nervous, and ſo varied are his pauſes, that his couplets (we would confine this obſervation to his heroic verſe) never pall upon the ear. But when the reader has been captivated by ſome brilliant paſſage, he unfortunately ſtumbles upon alluſions which he does not underſtand, and paſſes over beauties of which he is inſenſible, through his ignorance of the minutiæ of the hiſtory of the times in which the ſatiriſt flouriſhed. We are therefore of opinion, that the admirers of genuine Engliſh poetry are much indebted to the editor of theſe volumes, who has collected from magazines, reviews, newspapers, and other repoſitories of fugitive pieces, a variety of anecdotes, the knowledge of which is indiſpenſably neceſſary to the illuſtration of Churchill's works. The Life of Churchill, prefixed to the poems, contains the completeſt and moſt candid account of the hiſtory of that literary comet which has hitherto appeared. By the aſſiſtance of materials in the hand writing of the Rev. William Churchill, brother to the ſatiriſt, and communicated by Mr. Flexney, the original publiſher of Churchill's works, its author has been enabled to correct ſome errors into which antecedent biographers have been betrayed. To each of the poems of Churchill is prefixed a brief hiſtory of its occaſion and ſubject; and particular paſſages are explained by notes ſubjoined at the bottom of the page. The value of the work is farther enhanced by an uſeful index. Upon the whole, theſe volumes will be very acceptable to thoſe who wiſh to enter into the ſpirit of Churchill's writings, the number of whom will probably be increaſed by the late revival of the public attention to the hiſtory of his boon companion, John Wilkes.

ART. XXXIV. *Specimens of ſcarce Tranſlations of the Seventeenth Century. from the Latin Poets: to which are added, Miſcellaneous Tranſlations from the Greek, Spaniſh, Italian, &c. By Robert Walpole, Eſq. B.A. of Trinity College, Cambridge.* 12mo. pp. 164. Price 4s. Mawman, London. 1805.

THE tranſlations from various Latin poets with which Mr. Walpole has here preſented the public are ſcarce certainly; but an accurate examination of them juſtifies us in affirming, that Mr. Walpole has indulged the predilection of an

an editor when he declares, "that fidelity has ſcarcely been ever ſacrificed to paraphraſe; and, in many paſſages, peculiar felicity has been diſplayed by them." The tranſlation, for inſtance, from Ovid's Metamorphoſes, by Oldham, is very prolix and diffuſe, when compared with the original. The Preſident Nicole may be charged with the ſame fault in his verſions. We are far from denying all claim to merit on the part of theſe tranſlations, but they certainly do not poſſeſs ſufficient value to make them current in this age, when our ears are juſtly offended by the ſcabrous flow, and general negligence which characterize the compoſitions of thoſe days. We gladly direct our attention to the more pleaſing part of the volume, in which Mr. Walpole has inſerted his Miſcellaneous Tranſlations from the Greek, Spaniſh, and Italian. The tranſlations from the Greek are, as he informs us, from the Anthologia. They are, in general, diſtinguiſhed by a peculiar felicity of expreſſion, as well as harmonious cadence; although, from the very nature of the ſubjects, which are amatory, the higher beauties of poetry are not here to be expected.

But to juſtify the very favourable opinion which we have formed of Mr. Walpole's Engliſh verſes, in which we think our readers will coincide with us, we ſhall extract the following tranſlation from the Greek (p. 115.)

"Again upon the wings of night
It ſtole my ſlumb'ring ſenſes o'er,
That dream that brought my ſoul's delight,
Whom oft I claſp'd in ſleep before.
Yet no ſoft dream, I ſwear, like this,
So bath'd my ſoul in perfect bliſs;
For, oh! ſuch lovely hues beſtowing,
Fancy ne'er in colours glowing,
Drew thee, my fair, in all thy charms
Imparadis'd in theſe fond arms.
'Stay, thy fiery ſteeds, oh ſtay,'
I cried, 'thou envious god of day.'
Vain the pray'r; and with the night
Fled each viſion of delight.
Yet oft I thank thee, god of Love,
That e'en in dreams ſuch bliſs I prove:
That thus I feel my gladden'd ſoul
Burn with deſire that mocks controul,
Whene'er in ſleep my fancy warm
Pictures, my fair, thy radiant form,
And glowing through each thrilling vein
Fires my love-bewilder'd brain."

The compliment in the beautiful ſtanzas from the Italian of Marino is quite new to us:

"As,

" As, Venus, late you miſs'd your boy,
And anxious fought where he had ſtray'd;
" One kiſs," you cried, " I'll give with joy
To him who knows where Cupid's laid."
Give me the kiſs;—for ſee he lies
In the dark heaven of Roſa's eyes;
Or bid my Roſa's lips beſtow
The kiſs, and yours I will forego."

Our readers will not be diſpleaſed to ſee another beautiful tranſlation from the Greek:

" Once I know in madd'ning hour
I own'd your beauty's magic power,
And prais'd thoſe eyes of liquid blue,
Thoſe lips which ſham'd the morning's hue,
The golden locks whoſe wavy flow
Shaded thoſe riſing hills of ſnow.
You each ardent wiſh repreſs'd;
You continued ſtill reproving.
Still I woo'd and ſtill was loving,
Still to you the figh addreſs'd.
Now, alas! what changes riſe!
Mark, each grace, each beauty flies;
Time, your cruel foe, at laſt
Grants me vengeance for the paſt;
Youth no more that eye illumes;
Age has brought its joyleſs glooms:
Ceaſe; thoſe lures to ſpread forbear;
Vain that ſtudied dreſs, and care;
Others tempt; I'm not of thoſe
Who ſeek the thorn, and leave the roſe."

On examining and comparing the lines from Lope de Vega in his Arcadia, we find them to be a free imitation from the Spaniſh, but they are claſſically chaſte and correct.

" Still muſt I feel my ſoul diſtreſt,
Still rack'd with jealous fear;—
Though ſleep death's image be confeſt,
Yet dreams, I'm ſure, have oft expreſt
The things that on life's ſtage appear.
I thought, I ſaw thee yield thy charms,
When laſt I ſunk to reſt,
To ſome bleſt rival's happier arms,
And ſaw thee glow with love's alarms,
While madd'ning paſſion fir'd my breaſt.
Too like, alas! to dreams I find
The joy and bliſs I know;
Yet dreams themſelves ne'er leave behind
Or joy or bliſs to cheer my mind,
Or bid my heart its griefs forego."

The

The ſonnet intitled, The Zephyr, from the Greek, is to be commended highly for the ſweetneſs of the verſification, and delicacy of the idea which pervades the whole of it.

Beſides the Engliſh compoſitions in the latter part of this volume, which are from the hand of Mr. Walpole, there are four in Greek; one a tranſlation from the Spaniſh of Luis de Leon; a ſecond, an epitaph on Mr. Tweddell; a third, an ode which gained the annual prize at Cambridge in 1801; and the fourth is a tranſlation from the French of the firſt part of the Amphitryon of Moliere. Mr. Walpole's character as an elegant and accurate ſcholar will be decidedly eſtabliſhed by theſe compoſitions; in which a various and extenſive knowledge with the pureſt models of antiquity is ſhown. To juſtify this commendation we need only quote the epitaph upon that unfortunate traveller, but moſt amiable and accompliſhed man, Mr. Tweddell.

" Εὖδεις ἐν φθιμένοισι· μάτην Σοφίης ἀρ' ἐδρέψας
Ἄνθεα, καί σε νέον Μοῦσ' ἐφιλήσε μάτην.
Ἀλλὰ μένει τὸ γὲ σῶμά τὸ γῆινον ἀμφικαλύπτει
Τύμβος· ὀδὲ ψυχὴν οὐρανὸς ἀιπὺς ἔχει.
Ἡμιν δ' οἱ σὲ φίλοι φίλον ὡς, κατὰ δάκρυ χέοντες
Μνᾶμα φιλοφροσύνας χλωρὸν, ὀδυρόμεθα,
Ἡδύ γ' ὅμως καὶ τερπνὸν ἔχειν τοῦτ ἐστὶν, Ἀθηναν
Ὡς σὺ Βρίτανιος ἐων κείσαι ἐν σποδιῇ.

The tranſlation from Moliere is, in our opinion, one of the happieſt imitations of the ſtyle of Ariſtophanes which perhaps has ever been exhibited; and we may here addreſs him in his own words, *πάνυ συ μὲν καλῶς λέγεις.*

The opinion, we again repeat it, which we have formed of Mr. Walpole's productions and compoſitions at the end of this volume, is very favourable to his learning and taſte. But in the former part of the work, in the ſcarce tranſlations, we have to lament that many paſſages were permitted to ſtand, through which a vein of indecency runs which is not compenſated by any great merit on the part of the tranſlator. But Mr. Walpole, it may be ſaid, is a young man; and, quædam cum primâ reſecentur crimina barbâ. We were, however, ſorry to ſee ſo much elegance, as is diſplayed in this gentleman's own compoſitions, combined with ſo much taſteleſs matter as appears in ſome of the Engliſh verſions from the Latin poets. We hope he will ſoon enter into a larger field; that he will either dedicate his talents to ſome original work, or apply with zeal and activity his time to reſearches into the remains of Grecian or of Roman literature, for which his claſſical attainments well qualify him: Nec longum tempus et ingens, &c. &c.

ART. XXXV. *An Account of the Native Africans in the Neighbourhood of Sierra Leone: to which is added, An Account of the preſent State of Medicine among them. By Thomas Winterbottom, M.D. Phyſician to the Colony of Sierra Leone.* 2 Vols. 8vo. pp. 700; 8 Plates. Hatchard. London. 1803.

DR. Winterbottom's work is divided into two parts; the latter, which relates to medical ſubjects, firſt engaged his attention: to this was ſubjoined a brief account of the manners and cuſtoms of the people whoſe diſeaſes had been noticed. But this account was by degrees ſo much enlarged, that it was afterward deemed adviſable to print the book in two volumes, and to allow either to be purchaſed ſeparately. It is preſented to the world with that modeſty which inclines the reader to a favourable opinion; and the variety of curious matter which it contains, as well as the good taſte and learning diſplayed by the author in his manner of communicating it, are ſufficient to confirm that opinion.

The firſt ſettlement of the colony of Sierra Leone took place in the year 1787, under the auſpices of Mr. Granville Sharp. This gentleman ſet on foot a ſubſcription for the relief of the black poor in London, four hundred and ſixty of whom were conveyed, at the expenſe of government, to a ſpot on the banks of the river Sierra Leone, which poſſeſſes great advantages of ſituation for commerce, as well as great natural and picturesque beauty. They were furniſhed with proviſions for ſix or eight months, and they built a ſmall town on a piece of land ceded to them by the inhabitants. In 1790, on account of ſome diſputes with the natives, they were compelled to diſperſe themſelves over the country: but the next year they were collected again by an Engliſh agent, and built Granville Town, at the diſtance of two miles from their former habitation. About this time the Sierra Leone Company was incorporated by act of parliament; 1196 perſons, conſiſting principally of free negroes, who had ſerved in the royal army in America, with their families, were brought from Halifax to Sierra Leone, and built, on the ſite firſt occupied by the former ſettlers, a large number of wooden houſes, diſpoſed in twelve ſpacious ſtreets, and denominated Free Town; exhibiting, from the eminence on which the governor's houſe now ſtands, a very picturesque appearance. The beſt of theſe buildings were deſtroyed in 1794 by the French, who attacked the colony; but others have been ſince ſupplied in their place: and it has been aſſerted by Mr. Wadſtrom, that this expedition, which took its riſe amidſt the confuſion of the French revolution, and which was in ſome degree diſavowed by the government,

ment, was ultimately even advantageous to the colony, by ſcattering its inhabitants over the country, and directing their attention to agricultural purſuits. Dr. Winterbottom quitted Sierra Leone in 1796, after a reſidence of about four years.

The firſt chapter of this work is geographical. Sierra Leone is ſituated near the middle of the Windward, or N.W. diviſion of the coaſt of Guinea. The Timmanees and the Bulloms are its moſt immediate neighbours. The Bulloms are neareſt to the coaſt. To the N.W. of the Timmanees are the Mandingos: the internal parts of the country, immediately behind and beyond them, are occupied by the Soofoos and the Foolas. The greateſt height of the thermometer at Sierra Leone, in 1793, was 95°, the leaſt 71°, the mean 83°: the barometer varied from 30.09 to 29.81, the mean being 29.95: Deluc's hygrometer varied from 69°½ to 46°¼: the quantity of rain was 86.28 inches. Theſe obſervations are contained in an appendix reprinted from a former paper of the author.

The climate of the country is more particularly deſcribed in the ſecond chapter. The ſeaſons are only diſtinguiſhed by the rains, which continue about four months: at Sierra Leone from May to September: on the Gold Coaſt they are ſome months earlier, and at Senegal ſome weeks later. Here Dr. Lind found the rain of one ſeaſon amounting to 115 inches. The tornados are frequent and violent. The air is in general extremely moiſt, ſo that iron is liable to ruſt very rapidly; but when the harmattan prevails, it is exceſſively dry and parching, and obſcured by particles which produce the appearance of fog. It is difficult to explain this dryneſs at Sierra Leone, ſince there are no ſandy deſarts within ſome hundred miles. The barometer varies little, but it exhibits a regular diurnal change, riſing in the morning, and falling after noon.

The account of the agriculture and of the food of the inhabitants of Sierra Leone, muſt be particularly intereſting to botaniſts; the more ſo as the natural productions of the country have been very minutely inveſtigated by the celebrated Afzelius, who has furniſhed our author with ſyſtematical names for many of them. The agriculture of each village is in general a public concern, the land being cleared for each crop of rice, and then abandoned for ſeveral ſucceſſive years. Some individuals, however, beſides their ſhare in the public labours, are ſo induſtrious as to cultivate conſiderable farms of their own. In ſome places the dry graſs, when ſet on fire to clear the ground, burns with ſuch rapidity, that a traveller can only eſcape deſtruction by lighting a ſimilar fire, and following it to leeward. Theſe conflagrations are ſuppoſed to be the ſame as formerly terrified the navigator Hanno and his companions.

The

The rice is ſimply ſcattered on the ground, and ſcratched in with a hoe: the only care that is taken of the lugar or plantation, is to drive away from it the numerous flights of the emberiza oryzivora, which infeſt it. When beaten out and winnowed, the grain is preſerved in large baſkets, that hold half a ton or more: theſe are ſometimes plaſtered with clay baked in the ſun, and covered with a thatched roof. The Foolas are much better farmers, and they have numerous herds of cattle of a moderate ſize.

From the Gambia to the Gold Coaſt, the principal food of the natives is rice. On the Gold Coaſt they alſo cultivate maize (zea mays,) millet (a holcus), and yams (dioſcorea bulbifera): near Sierra Leone the plantain (muſa ſapientum), Guinea corn (a panicum), ground nuts (arachis hypogea), ſweet potatoes (convolvulus patatas), and the caſſada (jatropha janipha and manihot). It is from the caſſada that tapioca is obtained; the bitter caſſada or manioc is highly poiſonous, unleſs the juice has been extracted; but the juice itſelf may be rendered innocent if boiled, not alone, but with capſicum and ſalt. Pine apples and oranges are found wild, as well as an inferior kind of grape. They have alſo bananas (muſa paradiſaica), cocoa nuts (cocos nucifera), guayavas (guayava pſidium), water melons (anguria trilobata), papaws (carica papaya), and many other wild fruits. The palm tree affords them clothing, matting, oil of two kinds, and wine. A quart of wine may be procured twice a day from each tree for a month together, for many ſucceeding years, by boring a hole half an inch deep below the crown of the tree, and collecting the ſap in a calibaſh.

The Africans eat in general only twice in the day: their food is chiefly boiled rice and palm oil, and ſometimes a little ſoup, made from animal ſubſtances. On the Gold Coaſt they eat oftener, and ſeaſon their food more highly with capſicum, which the author, as well as Dr. Bancroft, thinks ſerviceable in preſerving the natives of hot climates from intermittent fevers, and from the gout. They make a kind of butter, of an earthy appearance, from the ſeeds of a tree. They uſe animals of various ſpecies for food, and have no averſion to ſuch as have died by diſeaſe. The Foolas and other Mahometan nations eat only thoſe which chew the cud: they alſo abſtain from fermented liquors, of which other African nations manufacture a great diverſity. The Mahometans are, however, exceſſively fond of tobacco in the form of ſnuff. Another luxury, ſomewhat ſimilar, is the chewing of kola, a bitter fruit, in ſhape like a cheſnut, which cauſes water drank after

after it to have a pleaſant ſweetiſh taſte. The white kola is a token of peace; the red, of war.

The towns are often built, for the ſake of ſecurity, in the centres of the thickeſt woods; and ſometimes they are ſo unhealthy that the inhabitants ſuppoſe them bewitched, and abandon them.

"The towns, or rather villages of the Bulloms and Timmanees," ſays Dr. Winterbottom, (p. 80) "and moſt others on the ſea-coaſt, are in general ſmall, and ſeldom conſiſt of more than forty or fifty houſes, but as we advance inland they become more populous. The villages are commonly built of a circular form, incloſing an area, in the midſt of which is placed the palaver-houſe or town-hall. The houſes are placed ſo cloſe to each other that if one happens to catch fire the whole town can hardly eſcape being burnt to the ground in a very ſhort time. They are built either ſquare, or more frequently of a circular form, and never conſiſt of more than the ground floor. At Whidah the king alone enjoys the privilege of dwelling in a houſe of more than one ſtory; and we are told that the tyrant Boſſa Ahadee, deſirous of letting the whole world ſee how much he honoured one of his favourite generals, "actually gave him leave to build *a houſe two ſtories high.*"

"The buildings are compoſed of poſts as thick as a man's thigh, one placed at each of the four corners, and ſunk into the ground about a foot and a half; other ſmaller ones are placed between, at the diſtance of about two feet, and the intermediate ſpaces are filled up by platting with twigs or wattles. The walls, which are about ſix feet high, are plaſtered inſide and outſide with clay, which is left to harden in the ſun: but to prevent their drying too quickly and cracking, they are frequently moiſtened with water, and allowed to ſtand for ſeveral days or weeks expoſed, before the roof is put on. It is ſeldom that the houſe conſiſts of more than one apartment, but ſometimes it is divided by a partition of wattles, plaſtered with clay, reaching, however, only as high as the outſide walls. Sometimes a kind of cieling is made to the apartments, conſiſting of ſmall ſpars of bamboo laid very cloſe to each other, ſcarce ſtrong enough to walk upon, and intended only as a ſtore room to preſerve their goods; but in general the ſpace from the top of the walls upwards is left open, and then it ſomewhat reſembles a large funnel. For the ſake of coolneſs alſo they leave the ſpace of a foot open between the upper part of the wall and the roof. The roof, which is of thatch, compoſed of the branches of a ſpecies of bamboo, or of long graſs, is generally of a conical form, which gives the town, at a ſmall diſtance, the appearance of a collection of ſmall hay ſtacks. The roof, by projecting a few feet beyond the outer walls, forms a kind of piazza, which affords ſhelter

from the rain; and here, in the dry ſeaſon, they ſpend much of their time, either ſwinging in a hammock, or reclined upon mats ſpread on a bank of earth raiſed about a foot and a half high, and two or three broad, called bunting, which runs round the outſide of the houſe, except at the entrance.

"The houſes have ſeldom any other opening than the door, of which there are uſually two, oppoſite to each other; theſe ſerve the purpoſe of keeping up a current of air; they alſo admit the light, and afford an exit to the ſmoke of the fire, which is made on the middle of the floor. The entrance of a houſe is ſeldom cloſed by any thing but a mat, which is occaſionally let down, and is a ſufficient barrier againſt all intruders. The moſt intimate friend will not preſume to lift the mat and enter in, unleſs his ſalutation be returned. Nay, when the door is thus ſlightly ſecured, a woman, by pronouncing the word moo-rádee, *I am buſy*, can prevent her huſband from entering, even though he be aſſured ſhe is entertaining her gallant; his only remedy is to wait for their coming out. The Africans are not much burthened with houſehold furniture; a few mats to ſleep on, and clothes to guard them from the cold at night, an iron pot, a few calibaſhes, a copper kettle for water, a balay or baſket, with a ſmall box for the womens clothes, conſtitute the chief part of it."

The palaver houſe ſerves as a granary, a council-chamber, a court of juſtice, a place of converſation, and a preparatory hotel, in which a ſtranger repoſes until a houſe is provided for him. The Mahometan towns are ſometimes ſurrounded by a wall or paliſade of bamboos, which ſerves as a fortification.

The principal artificers are either blackſmiths or ſhoemakers, and they ſometimes extend their ingenuity to a great variety of articles. They frequently catch fiſh by throwing into the water a plant which intoxicates them, in the ſame manner as the bark of the dogwood tree is uſed in the Weſt Indies.

The men of the Timmanees and Bulloms imitate the European dreſs, and are ridiculouſly fond of any thing that is tawdry. The Foolas dreſs more in the manner of the Turks. Young girls have only a narrow bandage tied round the waiſt, and hanging down to the ground: the women exchange this for a cotton cloth, which forms a kind of petticoat; the arms and the upper part of the body are left expoſed. They ſometimes wear ornaments of the value of twenty guineas or more. For mourning, the women reaſſume the dreſs of girls, and cover their head and face with a white cap. They uſe paint of various colours, and frequently anoint themſelves with a perfumed oil: in many parts of the coaſt both men and women ſharpen their fore teeth by chipping them with a knife, and tatou their ſkins with various marks, either by means of a needle,

needle, or by cutting various figures on the ſkin with a knife.

A fondneſs for dancing by night ſeems to have characterized the Africans as long ago as the times of Hanno and of Pliny, and they ſtill retain the ſame propenſity. Drums, triangles, a guitar of four ſtrings without frets, and a ſhrill pipe of ivory, conſtitute the whole of their diſcordant muſic. The Foolas ride frequently on horſeback; their horſes are ſmall, but ſwift; they generally either walk or gallop. The Foolas are alſo fond of reading and of collating manuſcripts. The favourite amuſements of the natives near Sierra Leone are ſome games reſembling draughts, whipping tops in the air, vaulting, and telling fabulous hiſtories.

The government of the petty ſtates is in general monarchical, but the monarchy is not decidedly hereditary; it frequently happens that the expenſes incumbent on the king are much greater than his revenues. Each town is regulated by a head man, venerable for his hoary head and beard, to whom the greateſt deference is paid, and who conſults on weighty occaſions with the neighbouring chiefs. No free man can be ſold as a ſlave without having been condemned by public trial; and the right of maſters in the children of their ſlaves is much circumſcribed. A debtor may ſeize either his creditor or any man of the ſame town; and unleſs the matter is adjuſted in a public palaver the perſon is ſold for a ſlave.

"In all caſes where crimes are alleged (p. 128), the accuſed, if he deny the charge, is obliged to prove his innocence by ſubmitting to a certain ordeal, which varies according to the nature of the complaint: either a hot iron is applied to the culprit's ſkin, or he muſt ſlip his arm into a veſſel full of burning palm oil, and take from thence a ſnake's head, a ring, or ſome other article which has been put in for the purpoſe. In either caſe, his being burnt is conſidered as a ſufficient proof of his guilt." "Sometimes the prieſt ſtrokes the priſoner three times over the tongue with a red-hot copper arm ring," which, if it produces no effect, proves his innocency. Boſman ſaw this kind of trial practiſed, but unfortunately it condemned the culprit. Upon the gold coaſt, the ordeal conſiſts in chewing the bark of a tree, with a prayer that it may cauſe his death if he be not innocent. In the neighbourhood of Sierra Leone, the moſt uſual mode of trial reſembles that by bitter water, formerly in uſe among the Jews, and is called *red water* by the Africans. A perſon accuſed of theft, or of witchcraft, endeavours, if innocent, to repel the charge by drinking red water. A palaver is firſt held among the old people of the town, to

whom the accuſation is made by one party, and proteſtations of innocence by the other; and if they determine that it ſhall be ſettled by a public trial, the accuſed fixes on ſome neighbouring town, to which he repairs, and informs the head man of his wiſh to drink red water there. A palaver is again held to determine whether his requeſt ſhall be granted, if not, he muſt ſeek ſome other town. In caſe of the head man's acquieſcence, the accuſed remains in the town concealed from ſtrangers, ſometimes for two or three months, before the day of trial is appointed. When that is fixed, notice is ſent to the accuſer three days before, that he may attend with as many of his friends as he chooſes.

"The red water is prepared by infuſing the bark of a tree, called by the Bulloms, kwon, by the Timmanees, okwon, and by the Sooſoos, millee, in water, to which it imparts a powerful emetic, and ſometimes a purgative quality. This bark is the ſame which is ſtated above to be uſed as an ordeal on the Gold Coaſt. In ſome inſtances, it has proved immediately fatal, which leads to a ſuſpicion that occaſionally ſome other addition muſt be made to it, eſpecially as it does not appear that the delicate are more liable to be thus violently affected by it than the robuſt. To prevent, however, any ſuſpicion of improper conduct, the red water is always adminiſtered in the moſt public manner, in the open air, and in the midſt of a large concourſe of people, who upon theſe ſolemn occaſions never fail to aſſemble from all quarters, particularly the women, to whom it affords as good an opportunity of diſplaying their finery and taſte in dreſs, as a country wake in England does to the neighbouring females. The accuſed is placed upon a kind of ſtool about three feet high, one hand being held up, and the other placed upon his thigh, and beneath the ſeat are placed a number of freſh plantain leaves. A circle of about eight or ten feet in diameter is formed round the priſoner, and no one is admitted within it but the perſon who prepares the red water. The bark is publicly expoſed, to ſhow that it is genuine. The operator firſt waſhes his own hands, and then the bark, as well as the mortar and peſtle with which it is to be powdered, to prove that nothing improper is concealed there. When powdered, a calibaſh full is mixed in a large braſs pan full of water, and is ſtirred quickly with a kind of whiſk until covered with a froth like a lather of ſoap. A variety of ceremonies, prayers, &c. are performed at the ſame time, and the accuſed is repeatedly and ſolemnly deſired to confeſs the crime with which he has been charged.

"A little

"A little before he begins to drink the infuſion, he is obliged to waſh his mouth and ſpit the water out, to ſhow that he has nothing concealed in it: a little rice or a piece of kola is then given him to eat, being the only ſubſtance he is allowed to take for twelve hours previous to the trial; and, in order to prevent his obtaining any thing elſe, he is narrowly watched during that ſpace of time by a number of people, who are reſponſible for his conduct. After having repeated a prayer dictated to him, which contains an imprecation upon himſelf if he be guilty, the red water is adminiſtered to him in a calibaſh capable of holding about half a pint, which he empties eight, ten, or a dozen of times ſucceſſively, as quick as it can be filled. It probably now begins to exert its emetic powers, but he muſt notwithſtanding perſiſt in drinking until the rice or kola be brought up, which is eaſily ſeen upon the plantain leaves ſpread below. Should vomiting not be cauſed, and the medicine produce purgative effects, the perſon is condemned immediately; or if it be ſuſpected that the whole of what he has eaten is not brought up, he is permitted to retire, but with this reſerve, that if the medicine produce no effect upon his bowels until next day at the ſame hour, he is then and not before pronounced innocent; otherwiſe he is accounted guilty. When the red water proves purgative, it is termed "ſpoiling the red water." The utmoſt quantity which may be ſwallowed is ſixteen calibaſhes full; if theſe have not the deſired effect, the priſoner is not allowed to take any more. When neither vomiting nor purging are produced, the red water cauſes violent pains in the bowels, which are conſidered as marks of guilt: in ſuch caſes, they endeavour to recover the patient by exciting vomiting; and to ſheath the acrimony of the red water they give him raw eggs to ſwallow. In ſome inſtances, the perſon has died after drinking the fourth calibaſh. If the rice or kola be long in coming up, it is common for ſome of the culprit's friends to come near and accuſe him, with great violence, of ſome trifling fault; for they ſuppoſe, if any thing prejudicial to his character were concealed, it would prevent the favourable operation of the red water. Women at ſuch a time, when the trial is for witchcraft, or ſome other crime, and not for adultery, have an excellent opportunity of proving their chaſtity before the world, by publicly declaring that they have proved faithful to their huſbands, and wiſhing that they may be puniſhed if they have ſpoken falſely: this is looked upon as a moſt irrefragable proof of fidelity. When the accuſed is permitted to leave the tripod upon which he is ſeated, he is ordered to move his legs and arms to ſhow that he has not loſt the uſe of them, and immediately runs back into the town, followed by all the women and boys ſhouting and hallooing. People who have undergone this trial, and have eſcaped, acquire from this circumſtance additional conſequence and reſpect. When acquitted, they dreſs (particularly the women), in their beſt clothes, and viſit all their friends and acquaintances, who receive them with many inſtances of affection and regard. When the accuſed dies upon the ſpot, which frequently happens, or when the red water *is ſpoiled*, and

the party is too old to ſell, one of his family, unleſs he can redeem himſelf by a ſlave, is taken and ſold. Sometimes, for want of a proper opportunity, the affair remains unſettled for many years; and I knew an inſtance of a young man having actually been ſold for a ſlave, becauſe his *grandmother* had ſpoiled red water many years before he was born."

Some of the Bulloms have an inſtitution which they name púrra, greatly reſembling the ſecret tribunal that formerly exiſted in Germany. It is equally arbitrary and ſanguinary in its proceeding, but its influence is ſometimes employed for putting a ſtop to quarrels and hoſtilities. Among the Sooſoos there is a ſecret inſtitution called ſemo, of a nature intermediate between the purra and the free-maſonry of Europe. The Timmanees have a tribunal of a peculiar kind, named boondoo, to which only women are amenable. Its victims are generally compelled, by the old prieſteſs, to make a confeſſion of ſuch a nature as to condemn themſelves to ſlavery, or to meet an inevitable death from the poiſonous drinks which are adminiſtered to them.

The ſituation of the African women is, as might be expected from the low degree of civilization, by no means enviable: they perform every menial office, and wait on their lords with the greateſt humility. Polygamy is univerſal: a man buys, with ſmall preſents, as many wives as he can afford to maintain. The number of males and females is nearly equal, and yet a man is ſeldom at a loſs to procure a wife if he wiſhes it. The population is very ſcanty; partly from the prevalence of polygamy, and partly from the continual drain of the ſlave-trade. The women uſually ſuckle their children for about two years; and frequently recommend their huſbands ſome friend for a ſubſtitute during this time.

In their wars, the natives of theſe countries deſpiſe the European ſyſtem of tactics, and confine themſelves as much as poſſible to the ſafeſt ſtratagems that they can invent. When they are victorious, they either kill or ſell for ſlaves as many of their enemies as fall into their power. The author relates an inſtance of a regular ſiege, which he had an opportunity of ſeeing in perſon. He alſo mentions an anecdote of Sambo, king of Bambouc, who ſent his enemies, after they had been beſieging his capital, a ſupply of powder and of proviſions; upon this they broke up their camp, and returned to their own countries. This reminds us of the well-known ſtratagem of the ancient general, who threw the half of his laſt ſupply of bread over the walls, in order to convince the beſiegers that their attempts to ſtarve him would be fruitleſs. Dr. Winterbottom vindicates all the African nations from

the charge of habitually devouring their enemies, which has been repeatedly brought againſt them, upon very ſlight foundations.

The trade of the African nations is principally by barter. The Foolas bring to the ſea-ſide ſlaves, elephants teeth, rice, ſoap, and cattle, and receive in return ſalt, kola, gunpowder, guns, cloth, tobacco, beads, and other articles of European manufacture. The value of each article is expreſſed in bars, an imaginary ſum, equivalent to three or four ſhillings; but the Sierra Leone company found no difficulty in introducing a ſilver and copper coinage; and after the devaſtations of the French in 1794, the natives readily accepted even the temporary circulation of paper, which was to be exchanged for merchandiſes as ſoon as they ſhould arrive from England. The Mooriſh merchants are ſaid to carry on a ſingular traffic with a nation inhabiting the banks of the Niger; the articles to be exchanged being depoſited at a certain place, where they are examined by the oppoſite party, without any perſonal intercourſe, and the equivalent being ſimilarly left for the conſideration of the owner of the firſt depoſit.

Reſpecting the perſons of the negroes, the author obſerves very juſtly, that there is no marked characteriſtic by which they are diſtinguiſhed from Europeans; that phyſiologiſts have generally reaſoned from the extreme caſes, but that neither the forehead, nor the noſe, nor the lips, are univerſally ſo formed as to correſpond to the deſcriptions uſually given of them. The Negro children are nearly as fair as Europeans at birth, and do not acquire their colour until ſeveral days have elapſed. The palms of the hands and ſoles of the feet are nearly as white as in Europeans, and continue ſo through life, —a circumſtance not ſufficiently attended to by painters. Among the Foolas, whom either curioſity or commerce had attracted to the ſettlement at Sierra Leone, Dr. Winterbottom ſaw a youth whoſe features were exactly of the Grecian mold, and whoſe perſon might have afforded to the ſtatuary a model of the Apollo Belvidere. Many of the children alſo of the Nova Scotian ſettlers, who are born at Free-Town, are diſtinguiſhable from thoſe of Europeans only by their complexion.

The Africans have in general a great degree of pride: thoſe who reſide on the coaſt are ſhrewd, artful, and ſometimes perfidious: in the interior parts of the country, where they have traded leſs with Europeans, they are more generous and unſuſpecting. Their reſpect for age is very remarkable: even the women are vain of their ſeniority. A boy, addreſſing a

woman of about thirty, called her "Old mother Bondee:" ſhe replied with indignation, that, being older than his mother, ſhe thought herſelf entitled to the appellation of "Old grandmother Bondee." Like moſt other nations not highly civilized, neceſſity has made them hoſpitable. "When the colony of Sierra Leone was deſtroyed by thoſe who ſtyled themſelves the friends of liberty, and the inhabitants were ſtripped in the moſt wanton manner of the comforts they were enjoying; when their houſes were burnt, their proviſions and even medicines deſtroyed, and they themſelves reduced by this cruel treatment to the proſpect of diſeaſe, famine, and miſery;—they were all, whites as well as blacks, moſt hoſpitably received by the natives, into whoſe villages they were obliged to fly for ſhelter." The boys are taught, in the Mahometan countries, to read Arabic: they neither appear to be ſuperior nor inferior to children of the ſame age in Europe. Some of the Africans attain a tolerable proficiency in Arabic literature, and value their manuſcripts ſo highly, that an old man who had a ſmall volume of extracts from the Koran, ornamented with views of Mecca, refuſed to ſell it for eight ſlaves; not, perhaps, ſo much from its intrinſic value, as becauſe it had been at the holy city.

The African pagans acknowledge a ſupreme Being, the Creator of the univerſe, but they think him too benevolent to do them harm, and therefore ſeldom addreſs their devotions to him. Their notions of a future ſtate are extremely confuſed and indiſtinct. They ſacrifice chiefly to evil ſpirits, whom they ſuppoſe to be very active in doing miſchief: in ſome parts, their adoration is paid to a particular ſpecies of ſnakes; and they have often an individual veneration for particular animals. They believe firmly in witchcraft, and they attribute the greateſt number of deaths to ſome agency of this kind: the perſon accuſed, in each inſtance, by their ſuperſtitious modes of inveſtigation, is either ſold for a ſlave, or obliged to undergo an ordeal which is generally fatal. Frequently, however, the death of a perſon of inferior rank is attributed to the revenge of the head man's guardian ſpirit, who puniſhes him for his ſecret attempts to injure the chief by magic. The funerals are celebrated with great parade; a profuſion of rum and tobacco being conſumed in nocturnal revelries. A few years ſince, a celebrated impoſtor named Mahadee, a man of a handſome perſon, great talents, and conſiderable reading in the Koran, arrogated to himſelf the authority of a divine miſſion; and profiting in the beginning by the accidental fall of a tree, which deſtroyed ſome who refuſed to ſubmit to him, obtained an univerſal dominion over the fears of the Soofoos and Mandingos,

dingos, deſtroyed many of the petty chiefs, took from others the handſomeſt of their wives, and exacted from the reſt arbitrary preſents of great value. His oppreſſions drew on him at laſt the hatred and revenge of his followers, who put an end to his life by ſtriking him with an anvil; but many of them, after his death, cheriſhed his relics as infallible amulets, while others refuſed to believe that Mahadee was mortal.

The pretenders to magic have impreſſed the Africans with a firm belief that their health, as well as their proſperity, is in complete ſubjection to the power of greegrees or amulets. The practice of incantation aſſumes in the Weſt Indies a ſtill more miſchievous form, under the denomination of obi, the terror of which has often deſtroyed the health and even the life of its victims. They ſeem to be little acquainted with poiſons, excepting the leaves of the tree called toma, which they ſometimes uſe for deſtroying the monkeys that pilfer the palm wine from its receptacle. The ſtories of their deſtroying their enemies, by blowing on them a certain powder through a long tube, are only mentioned by Dr. Winterbottom as groundleſs fables.

The Appendix of the firſt volume contains a ſhort deſcription of the colony of Sierra Leone; a meteorological account of the weather; Mr. Smeathman's curious and well known paper on the termites; and vocabularies of the Bullom, Timmanee, and Sooſoo languages. Of theſe a few words will be ſufficient for a ſpecimen:

	Bullom.	Timmanee.	Soosoo.
One	Nimbúl	Pin	Kiring
Two	Ninting	Prung	Firing
Three	Ninráa	Piſaas	Shukūng
Four	Ninhyúl	Paanlee	Naani
Five	Ninmén	Tōmát	Shooli
Six	Menbúl	Rōkin	Shéni
Seven	Menting	Dayríng	Shulifiring
Eight	Menráa	Dayſáas	Shulimaſhukūng
Nine	Menhyúl	Day'ngaanlee	Shulimanaani
Ten	Waáang	Tō fot	Foo
Eleven	Waáang nō lebul	Tō fot awin	Foonung kiring
Twenty	Waáang le ling	Tō fot marung	Mawhonia
My father	Appa mee	Pa ka mee	Emha fafe
My mother	Ya mee	Ya ka mee	Emha inga.

[*To be continued.*]

ART. XXXVI. *Odd Whims; and Miſcellanies. By Humphry Repton, Eſq.* 8vo. 2 Vols. pp. 335. with Plates. Miller, London. 1804.

WHATEVER advances may have been made by our modern writers in the more important parts of literature, they certainly appear to ſome advantage above their predeceſſors in the title pages of their books. There are few authors now who would not diſdain to ſolicit the public notice by prefixing to their volumes a quaint or fantaſtical denomination. Nor is the author at preſent under our conſideration ſtrictly chargeable with this fault; for the reader will find, upon the peruſal of Mr. Repton's Odd Whims, that he has given this title (if we underſtand him rightly) to one piece only of his miſcellaneous production, and that is a comedy; a ſpecies of compoſition which has always claimed, and often exerciſed, the privilege of dealing in this petty wit and humour. We think, however, that the author ſhould have removed all ambiguity from his title page, by telling us that his Odd Whims were a comedy.

This piece, together with ſome *poetic miſcellanies*, makes up the contents of the ſecond volume. Theſe are all originals. The firſt volume contains only ſome eſſays, which had appeared in a former publication. We ſhall, therefore, firſt notice the original pieces, and follow rather the order of the title than of the work itſelf.

Mr. Repton has prefaced his comedy with *Obſervations on the Drama;* in ſeveral of which we readily join; they are judicious and pertinent; as, for inſtance, where he cenſures (p. 5.) the enormous enlargement of our theatres, in which the greater part of the audience cannot hear, but ſee only; for that is to ſacrifice the drama and the poet to the machinery and the ſcene-painter. And again, where he condemns (p. 2.) the ſubſervience of thoſe authors who write to ſet off the faſhionable or leading performers in the ſock or buſkin; for that is, inſtead of delineating nature and manners, to exhibit the actor. He touches on a point of higher importance, where he reprobates the imitation of German plays; "the unnatural intereſt and falſe morality of which tend to injure the heart while they inſult the underſtanding" (p. 3.); for that is to vitiate the morals of the age. With his ſentiments on theſe topics we entirely concur, and we approve of all that he has ſaid concerning them.

Intermixed with theſe obſervations, Mr. Repton has given us an account of Odd Whims, his own drama; which, conſidering all that he had to relate of it, he might well have intitled

tled its Hiſtory and Adventures. He informs us that, ſoon after its birth, this child of his brain was preſented to Sir Joſhua Reynolds and Mr. Burke (p. 1.), who profeſſed themſelves pleaſed with its features and complexion. It was then intruſted into the hands of "Mr. ———, a gentleman who, from his well-known talents, could beſt decide on its merit in reading; and who, from his ſituation, could beſt judge of its ſucceſs in acting." (p. 1.) Here it was, at firſt, received with kindneſs, and brought into company once or twice. But afterward (how it happened appears not), while it was believed to be coming forward under Mr. ———'s protection, that careleſs and brutal foſter-father neglected it, loſt it; it may be, burnt it, or buried it alive.

The behaviour of Mr. Repton, upon hearing the fate of his hopeful offſpring, was hardly leſs cruel towards it than the treatment of Mr. ———. He tells us that he rejoiced at the event: that being about to enter on a grave profeſſion (p. 2.), "he was deſirous to have it ſuppreſſed" (p. 4.). The grave profeſſion upon which he was then entering, was (as he ſays in his dedication (p. ix.), "*to guide the taſte and improve the ſcenery of his country.*"

But however his parental feelings might at that time be ſuppreſſed by the conſiderations of prudence or ambition, they were not entirely extinguiſhed. As they who are advanced in the world above the fear of cenſure little care to conceal the ſlips of their youth, ſo Mr. Repton, having eſtabliſhed his reputation in a character of gravity (p. 4.), at length turned his thoughts to the recovery of his natural child, which he was no longer aſhamed to acknowledge. And now, being revived with much pains and diligence, this long-neglected progeny of Mr. Repton's wit was brought into public, under the patronage of the Manager of the Ipſwich theatre (p. 9.); and laſtly, it is iſſued to the world in theſe volumes, and ſet forth with ſuch decorations as parents often beſtow upon their favourite children. In this particular, the paternal fondneſs of Mr. Repton plainly appears, notwithſtanding his endeavour to hide it under an air of unconcern. He aſſures his reader that he has little regard for the brat, farther than to preſerve him from diſtortions and blemiſhes; and that the trouble of publication was undertaken only to ſave him from falling into other hands, who might poſſibly have ſpoiled his ſhape and feature.

After having thus declared our perſuaſion that the comedy of Odd Whims is an object of no common tenderneſs to its author, we cannot be ſo deficient in good nature as to examine it by a rigorous criticiſm. Suffice it to ſay, that while

we

we ſee nothing to ſelect for particular notice in the plot or characters, we wiſh that the incidents and manners had been, in various reſpects, other than they are. But if it had been conſiſtent with the author's affection for his piece, to have let it, inſtead of aſſuming the rank and port of a comedy, come out in the character and dimenſions of a farce, we are of opinion that it might have paſt through the world with credit and applauſe. With reſpect to the coloured engravings that accompany this drama for ornament or explanation, we were inclined to ſay, that ſome of them appear to border upon caricature, eſpecially the apartment filled with Egyptian curioſities (p. 49.), till we recollected that we had lately ſeen its counterpart in a celebrated ſhow-houſe within the metropolis.

But although, for the reaſons given, we have paſſed lightly over the author's comedy, we ſhall not heſitate to ſpeak with a little more freedom of his Poetic Miſcellanies. To theſe he does not ſeem to have attached any value, and therefore we ſhall incur no danger of giving offence by our remarks: neither, indeed, do we make them ſo much for the ſake of animadverting upon this author, as of delivering our ſentiments upon a ſpecies of verſification which he has ſometimes adopted. The ſpecies we mean is what he calls his "*tittuping rhymes*" (p. 147.). Now, we deſire to advertiſe all thoſe who (like Mr. Repton) ſhall transform Pegaſus to a hobby-horſe, that there is no pace ſo difficult to put him into as this *tittuping*. Our author, who can keep him pretty well to a trot, when he attempts to make him *tittup*, has no hand at all over him, and cannot manage him at any rate. Take, for example, the following lines:

> "What have we here? pray read on,—let us ſee:
> Some rhymes, ſome dried apples, and *Come live with me.*
> From whom come theſe things? how are they directed?
> You never could Repton of verſe have ſuſpected,"
>
> (P. 143, wrongly paged 134.)

To ſpeak without a metaphor; this kind of verſe (which they, who apply Greek and Latin names to Engliſh poetry, called Anapæſtic) is the moſt difficult of any in our tongue; and the reaſon is, becauſe the line, according to regular meaſure, requires two ſhort ſyllables to one long throughout the whole; a proportion which the language is far from ſupplying; and therefore a long habit of verſification, and a great maſtery of compoſition, are neceſſary in order to attempt this meaſure with ſucceſs. In the paſſage above quoted, the laſt line only is tolerable (its meaſure we ſpeak of,—the harſh inverſion

verſion of its phraſe is not ſo); and of the other three, the firſt and third are ſo defective in legitimate meaſure, that they may be read as heroic verſes of ten ſyllables each; and in fact they contain no more, the redundant ſyllable in the end of one of them excepted. We do not wiſh to look for other inſtances of the fault which we have here remarked; nor to bring into notice a few falſe rhymes which occur; ſince our deſign is rather to put future writers upon their guard, than to dwell on the faults of thoſe who are already before the public. And to prove our willingneſs to commend as to blame, we ſelect from theſe Poetic Miſcellanies the following neat ſtanzas, as an inſtance of ſucceſsful parody; firſt giving thoſe which are parodied.

THE WISH.

Extracted from the Poems of S. Rogers. Eſq.

" Mine be a cot beſide a hill;
A bee-hive's hum ſhall ſoothe my ear;
A willowy brook, that turns a mill,
With many a fall, ſhall linger near.

The ſwallow, oft, beneath my thatch,
Shall twitter from her clay-built neſt;
Oft ſhall the pilgrim liſt the latch,
And ſhare my meal, a welcome gueſt.

Around my ivied porch ſhall ſpring
Each fragrant flower that drinks the dew;
And Lucy, at her wheel, ſhall ſing,
In ruſſet gown and apron blue.

The village church, among the trees,
Where firſt our marriage-vows were given,
With merry peals ſhall ſwell the breeze,
And point, with taper ſpire, to heaven."

THE WISH ENJOYED.

Written in 1803.

" So damp my cot beſide the hill,
The bees have ceas'd to ſoothe my ear;
The willowy brook that turns the mill,
Is turn'd to pleaſe the miller near.

The ſwallow hous'd beneath my thatch,
Bedaubs my window from her neſt;
Inſtead of pilgrims at my latch,
Beggars and thieves diſturb my reſt.

From out the ivy at my door
Earwigs and ſnails are ever crawling;
Lucy now ſpins and ſings no more,
Becauſe her hungry brats are ſqualling.

To

To village church, with prieſtly pride,
In vain the pointing ſpire is given,
Lucy, with *Weſley* for her guide,
Has found a ſhorter road to Heaven."—(p. 161.)

In the firſt volume of his Miſcellanies Mr. Repton appears to greater advantage, notwithſtanding one or two exceptionable paſſages in the beginning; as when, in explaining his vignette, he ſays, "If, under the VEIL OF LEVITY, in the hands of *Painting* and *Whim*, MORALITY ſhould be diſcovered, it may pleaſe the grave, without offending thoſe who look only for amuſement" (p. *before the Introd.*). And again, deſcribing the author's proficiency in languages, "Though he is neither able to conſtrue the Alkoran, nor to hold a converſation in Cherokee, he has had *French* frizzed into his head with marechal powder; *Italian* ſlips off his tongue like macaroni; and he has taken in the *High German* gutturals with the old hock of the country" (p. 2.). Of ſuch a ſtyle and manner it is that ſome poet has ſaid,

"This is not wit but waggery."

The volume conſiſts of eleven Eſſays, part of a collection which was publiſhed in 1787, under the title of VARIETY. Here much may be commended, and the author has ſucceeded both in the grave and lively ſtyle. In the firſt eſſay, intitled, *Thoughts on Happineſs*, Mr. Repton thus pleaſingly deſcribes the amuſement of angling:

"In a warm ſummer's evening, look at the patient angler, his eye intently fixed upon a floating quill: a little guſt of wind deceives his ſight, or his hand ſhakes the line, and cauſes an undulating motion of the cork; his heart bounds with tranſitory joy; but all is ſtill again, and expectation gives a joy more calm: many minutes now elapſe in ſilent watchfulneſs; at length his patience is no longer kept in ſuſpenſe,—the float, with frequent jerks, is ſnatched ſlanting below the ſurface of the flood; he feels the tremulous motion in his hand, and pleaſure thrills through all his frame; anxiety and hope, but not unmixed with fear, engroſs his whole attention, and cautiouſly he drags the ſtruggling victim to the light: here, when he views the unexpected magnitude of his glittering prize, his joy is at his utmoſt reach. What object could at this moment tempt him to quit his ſtation? Intent upon his ſport, he one moment pulls, then ſeems to yield, then gently draws the exhauſted victim; till at length, exulting, he takes the ſcaly priſoner in his hand. But, alas! with his victory his pleaſure ceaſes; for, having diſentangled the poor creature from his hook, he throws it down with indifference, and proceeds to fiſh again, that he may again enjoy the pleaſure of anxious expectation." (p. 10.)

A deſcrip-

A deſcription of ſhooting follows, equally ſpirited and entertaining, but it would exceed our limits to tranſcribe it.

No. 3, is an Eſſay upon the ſubject of Love: the ſubſtance of it is an amuſing Eaſtern tale. But here again we are bound to point out certain miſtakes and errors by way of caution to thoſe who may ſit down to perſonate the language and manners of diſtant countries. The ſcene of this tale is laid in Thibet: the perſonages are Lamas and their families. One of theſe Lamas is made to call himſelf 'the moſt ſacred Sultan,' (p. 62.) a title which the Lamas never aſſume. Another Lama is introduced as ſaying, '*the angel of death*, who admoniſhes and warns the faithful in the hour of ſickneſs, ere he ſtrikes the fatal blow,' &c. (p. 53.): now, the angel of death is a being unknown in the religion of the Lamas; the Mahometans, indeed, believe in the exiſtence of the angel of death, but this language would be wrong even in the mouth of a Mahometan; for they do not believe that he warns the faithful in their ſickneſs, but that they die at the ſight of him. It is likewiſe an error to repreſent a Lama as having children, for the Lamas never marry: they all live in a ſtate of celibacy, and their common denomination is *gylongs*, i. e. monks: it is, therefore, a ſtill greater miſtake to ſay, that the ſpirit of the ſupreme Lama paſſes from father to ſon, (p. 65.) Neither does the plate which is added to this tale exhibit the proper ſtyle of architecture: it is the architecture not of Thibet but of Hindoſtan. After all the deductions, however, which we have here made, we find ſufficient merit in this eſſay to recommend it to the reader as a pleaſing and inſtructive piece.

But it is in the ninth eſſay, intitled the Baſhful Man, that our author has ſucceeded beſt. The whole ſtory is built upon ſuch grounds of probability, all the circumſtances are ſo natural and comic, and are related with ſuch a degree of humour, that this piece is hardly ſurpaſſed by the happieſt efforts of the kind in our language.

The *Baſhful Man*, we are told, is the ſon of a farmer of no great property, who ſends him to the univerſity, with a view of qualifying for holy orders. Here he learns to bluſh at his father's ignorance and vulgar language, and confeſſes that, 'at his death, he was not diſconſolate for the loſs of *that* which he was not unfrequently aſhamed to own.' (p. 128.) About a week after the death of his father, an uncle, of whom he had not heard for many years, arrives from the Indies with a fortune of £.60,000, and ſoon dying, leaves him heir to all his property. Having purchaſed an eſtate in a faſhionable neighbourhood, he receives familiar calls, and the moſt preſſing invitations, notwithſtanding his parentage and uncouth manner, from the ſurrounding

ſurrounding families, eſpecially from thoſe who have marriageable daughters; but he adds, 'When I have rode or walked, with full intention to return their ſeveral viſits, my heart has failed me as I approached their gates, and I have frequentiy returned homeward, reſolved to try again to-morrow.' (p. 129.) At length, however, he determines to conquer his timidity, and accepts the invitation of Sir Thomas Friendly, whoſe open eaſy manner leaves him no room to doubt a cordial welcome. This viſit he thus deſcribes:

"As I approached the houſe, a dinner bell alarmed my fears, leſt I had ſpoiled the dinner by want of punctuality: impreſſed with this idea, I bluſhed the deepeſt crimſon, as my name was repeatedly announced by the ſeveral livery ſervants who uſhered me into the library, hardly knowing what or whom I ſaw. At my firſt entrance, I ſummoned all my fortitude, and made my new-learned bow to Lady Friendly; but, unfortunately, in bringing back my left foot to the third poſition, I trod upon the gouty toe of poor Sir Thomas, who had followed cloſe at my heels, to be the nomenclator of the family. The confuſion this occaſioned in *me* is hardly to be conceived, ſince none but baſhful men *can* judge of my diſtreſs; and of that deſcription the number I believe is very ſmall. The baronet's politeneſs by degrees diſſipated my concern; and I was aſtoniſhed to ſee how far good breeding could enable him to ſuppreſs his feelings, and to appear with perfect eaſe after ſo painful an accident.

"The cheerfulneſs of her ladyſhip, and the familiar chat of the young ladies, inſenſibly led me to throw off my reſerve and ſheepiſhneſs, till at length I ventured to join in converſation, and even to ſtart freſh ſubjects. The library being richly furniſhed with books in elegant bindings, I conceived Sir Thomas to be a man of literature, and ventured to give my opinion concerning the ſeveral editions of the Greek claſſics, in which the baronet's opinion exactly coincided with my own. To this ſubject I was led by obſerving an edition of Xenophon in ſixteen volumes, which (as I had never before heard of ſuch a thing) greatly excited my curioſity, and I roſe up to examine what it could be: Sir Thomas ſaw what I was about, and (as I ſuppoſe), willing to ſave me trouble, roſe to take down the book, which made me more eager to prevent him; and haſtily laying my hand on the firſt volume, I pulled it forcibly: but lo! inſtead of books, a board, which by leather and gilding had been made to look like ſixteen volumes, came tumbling down, and unluckily pitched upon a Wedgewood inkſtand on the table under it. In vain did Sir Thomas aſſure me, there was no harm: I ſaw the ink ſtreaming from an inlaid table on the Turkey carpet; and ſcarce knowing what I did, attempted to ſtop its progreſs with my cambric handkerchief. In the height of this confuſion, we were informed that dinner was ſerved up, and I with joy perceived that the bell, which at firſt had ſo alarmed my fears, was only the half-hour dinner bell.

"In

"In walking through the hall and ſuite of apartments to the dining-room, I had time to collect my ſcattered ſenſes, and was deſired to take my ſeat betwixt Lady Friendly and her eldeſt daughter at the table. Since the fall of the wooden Xenophon, my face had been continually burning like a firebrand; and I was juſt beginning to recover myſelf, and to feel comfortably cool, when an unlooked-for accident rekindled all my heat and bluſhes. Having ſet my plate of ſoup too near the edge of the table, in bowing to Miſs Dinah, who politely complimented the pattern of my waiſtcoat, I tumbled the whole ſcalding contents into my lap. In ſpite of an immediate ſupply of napkins to wipe the ſurface of my clothes, my black ſilk breeches were not ſtout enough to ſave me from the painful effects of this ſudden fomentation; and for ſome minutes my legs and thighs ſeemed ſtewing in a boiling cauldron; but recollecting how Sir Thomas had diſguiſed his torture, when I trod upon his toe, I firmly bore my pain in ſilence, and ſat with my lower extremities parboiled, amidſt the ſtifled giggling of the ladies and the ſervants.

"I will not relate the ſeveral blunders which I made during the firſt courſe, or the diſtreſs occaſioned by my being deſired to carve a fowl, or help to various diſhes that ſtood near me; ſpilling a ſauce-boat, and knocking down a ſalt-cellar; rather let me haſten to the ſecond courſe, 'where freſh diſaſters overwhelmed me quite.'

"I had a piece of rich ſweet pudding on my fork, when Miſs Louiſa friendly begged to trouble me for a pigeon that ſtood near me: in my haſte, ſcarce knowing what I did, I whipped the pudding into my mouth, hot as a burning coal. It was impoſſible to conceal my agony;—my eyes were ſtarting from their ſockets: at laſt, in ſpite of ſhame and reſolution, I was obliged to drop the cauſe of torment on my plate. Sir Thomas and the ladies all compaſſionated my misfortune, and each adviſed a different application: one recommended oil, another water, but all agreed that wine was beſt for drawing out the fire; and a glaſs of ſherry was brought me from the ſideboard, which I ſnatched up with eagerneſs: but, oh! how ſhall I tell the ſequel? Whether the butler by accident miſtook, or purpoſely deſigned to drive me mad, he gave me the ſtrongeſt brandy, with which I filled my mouth, already flayed and bliſtered. Totally unuſed to every kind of ardent ſpirits, with my tongue, throat, and palate, as raw as beef, what could I do? I could not ſwallow; and clapping my hands upon my mouth, the curſed liquor ſquirted through my noſe and fingers like a fountain, over all the diſhes, and I was cruſhed by the burſts of laughter from all quarters. In vain did Sir Thomas reprimand the ſervants, and Lady Friendly chide her daughters; for the meaſure of my ſhame and their diverſion was not yet complete. To relieve me from the intolerable ſtate of perſpiration which this accident had cauſed, without conſidering what I did, I wiped my face with that ill-fated handkerchief which was ſtill wet from the conſequences of the fall of Xenophon, and covered all my features with ſtreaks of ink in every direction. The baronet himſelf could not ſupport this ſhock, but joined his

lady in the general laugh; while I ſprang from the table in deſpair, ruſhed out of the houſe, and ran home in an agony of confuſion and diſgrace which the moſt poignant ſenſe of guilt could not have excited." (P. 131).

From what we have ſaid of theſe Miſcellanies, our readers will perceive that, upon the whole, we neither think them deficient in amuſement or inſtruction; and they really appear to be what the author, in his dedication (p. x.), ſays, "he truſts they will be conſidered, the innocent and ſportive effuſions of an active cheerful mind."

ART. XXXVII. *An Eſſay on the Impolicy of a Bounty on the Exportation of Grain; and on the Principles which ought to regulate the Commerce of Grain, divided under the following heads: Of the Hiſtory of the Corn Laws; Influence of the Population on the Corn Trade; Effects of the Bounty on the Rents of Lands; Effects of the Bounty on the Profits of the Farmer; Effects of the Bounty on the Value of Silver; Exportation; Importation; Landlords, Farmers, and Corn Dealers.* 8vo. pp. 70. Price 2s. 6d. C. and R. Baldwin. London, 1804.

THE author of this pamphlet undertakes to examine and refute "every thing which has been advanced in favour of the bounty upon the exportation of corn by Dirom and Mackie, by Dr. Anderſon and Mr. Malthus, and indeed every thing which he conceives it to be poſſible to adduce in behalf of this doctrine" (p. 6). "This, (to make uſe of his own words) is a very lofty promiſe;" but it appears to us to be fulfilled rather in the confidence of his tone and the arrogance of his language, than in the novelty or ſoundneſs of his arguments. We cannot doubt, from the former, that he conceives himſelf to have refuted and ſilenced the advocates for a bounty; but if we may judge of the effects, which his reaſoning will produce on their minds, from the impreſſion it has left on us, who are favourable to his general doctrine, we may ſafely conclude, that though they may be hurt at his ſcurrility, they will not be converted by his logic. We have ſcarcely ever ſeen more confuſion and contradiction diſplayed in the inveſtigation of any ſubject; nor, in any work, more unequivocal and numerous proofs of a mind paſſive and indiſcriminating in its reception of the doctrines of a favourite author. He retails even thoſe opinions of Dr. Smith which the moſt ſuperficial acquaintance with facts every day occurring before the eyes of the moſt ſtupid and careleſs obſerver, might have taught him at leaſt to expreſs in leſs confident language.

The

The arrangement which he follows neceſſarily produces confuſion and repetition in his arguments; in order, therefore, that we may lay before our readers a clear view of them, of the arguments of his opponents, and of the opinions we ourſelves are inclined to form on this important ſubject, we ſhall, after having premiſed a ſhort ſtatement of thoſe circumſtances that render the corn trade peculiarly complicated, ſtate, 1ſt, The conſequences ſuppoſed by the different parties to reſult from a bounty; 2dly, The conſequences ſuppoſed to reſult from a free trade in corn; and, 3dly, Endeavour to aſcertain whether experience is in favour of a bounty or againſt it.

"Corn," our author informs us, "being the only neceſſary article, is affected by certain circumſtances which render the trade in corn ſomewhat more complicated and myſterious than the ordinary caſes of trade." This is all the information he is pleaſed to afford on this point, though it is plain that a more explicit and full ſtatement of the circumſtances, that render the corn trade peculiarly complicated and myſterious, ought to have been given. The unavoidable conſequence of corn being a neceſſary of life is, that the demand for it is more imperious and general than for any other commodity. In the deareſt years men, if poſſible, will obtain a ſufficiency of it; and in the moſt plentiful ſeaſon, the demand will be very little increaſed. With regard to other articles, when they are very ſcarce and dear, the demand diminiſhes in ſome degree, and conſequently their price is not raiſed ſo high as it would be, if the demand continued the ſame, when the ſupply was leſſened: on the contrary, when corn is ſcarce, the efficient demand is actually increaſed, though no greater number of people require corn; ſince the effect on the price of any article is nearly the ſame, whether more people demand it, or the ſame number, are more earneſt in their demands, and more liberal in their offers. When other commodities are plentifully cheap, the price is prevented from falling ſo much as it otherwiſe would do, by an increaſe of demand, either from thoſe who could not obtain them, when dear, or from thoſe who had not then a ſufficiency: on the contrary, when corn is cheap, the demand increaſes in a very trifling degree, as moſt people had a ſufficiency before, and are therefore diſpoſed to purchaſe other commodities with the ſurplus money that the cheapneſs of corn leaves them.

Hence we ſee that there muſt be a greater variation in the price of corn than in any other article: but this variation is further increaſed by the impoſſibility of making the ſupply certainly anſwer to the regular demand. In all articles of manufacture, where the effects of the labour, capital, and ſkill

of man are certain, the ſupply can eaſily be made exactly to meet the demand. But the production of corn depends more on the ſeaſons, than on the powers of man. Though the farmer may ſow as much land, as at an average will anſwer the demand for corn, yet the difference of ſeaſons may render the produce very greatly above, or very greatly below the average. Here, then, we perceive two important circumſtances that diſtinguiſh the trade in corn from the trade in other commodities; the demand for it increaſes when the ſupply fails, while the demand ſcarcely increaſes at all, when the ſupply is greater than uſual; and, ſecondly, it is impoſſible to bring the ſupply ſo near to the demand in corn, as in other commodities, from the production of it depending in a great meaſure on cauſes beyond the foreſight and control of man.

In the next place, the production of corn requires a greater length of time than the production of manufactured commodities. If the crop fail, we muſt wait till the next harveſt till we have any chance of ſupplying, and, as we juſt obſerved, even then we may be diſappointed. The length of time it is neceſſary to wait, and the chance of another inferior crop, muſt of courſe have a conſiderable influence on the demand for the ſcanty crop, and raiſe the price of it much higher, and for a greater length of time, than if corn, like ſhoes, or moſt other articles of trade, could be *certainly* produced in a very ſhort ſpace of time. We muſt, at the ſame time, always recollect, that the abſolute neceſſity for corn renders the uncertainty of its production, and the length of time that intervenes before a new crop can be brought to market, ſtill more efficient in raiſing prices.

The facts we have ſtated operate in all countries more or leſs; but there are other cauſes, peculiar to Britain and ſome other countries, that make the variations in the price of corn greater, and the trade in corn more complicated. In moſt countries, where agriculture is brought to any perfection, the land is let on leaſe; or, in other words, the farmer agrees to pay a certain price for land (which may be conſidered his raw material), whatever may be the price of the produce of land. The raw material of manufactures, on the contrary, varies conſtantly according to the demand, and the demand for it depends on the price of the manufactured article. The manufacturer, therefore, if he find a leſs demand for his goods, either purchaſes leſs of the raw material, or gives a leſs price for it, or, in many caſes, is able to do both: he can ſhift the loſs from himſelf to the raiſer of the raw material, but the farmer, who has his land on leaſe, muſt continue, not only to pay the ſame rent, but to lay out the ſame capital on his land,

when

when the produce of it is low, as when it is high. This, perhaps, would not injure the farmer, if corn ſeldom roſe above its uſual average; as then he would calculate the rent he ought to give for his land entirely by that average; but as corn riſes more frequently and to a higher degree above its uſual average, than other commodities, it is plain if the farmer takes the price of the extraordinarily high years, into his calculation, he will bind himſelf to pay a rent, which the uſual average price of corn will not afford. Hence not only the land-owner, but the farmer, who holds his land on leaſe, are intereſted, in nearly an equal degree, in the high price of corn: whereas the manufacturer, if the price of his goods falls, can draw in his capital, and purchaſe his raw material at a lower rate, ſo that the loſs principally falls on the raiſer of the raw material. With regard to Great Britain, it may alſo be remarked, that her ſupplies, in a ſcarce year of corn, being derived almoſt entirely either from the Baltic, or from America, cannot be very ſpeedy or regular. If the deficiency of the crop be not known or ſuſpected, till after the harveſt, little ſupply can be brought from the Baltic, before it is ſhut up by the ice: the ſame impediment occurs with reſpect to corn, brought from Canada; and the length of the voyage from the other parts of America muſt be againſt ſuch a ſpeedy ſupply as will prevent a rapid and great riſe, which, on the other hand, by bringing in too much, will, eſpecially if there be a proſpect of a good harveſt, greatly lower the price.

Having ſtated, as conciſely as poſſible, the circumſtances which principally render the corn trade peculiarly complicated and myſterious, we ſhall proceed,

1ſt, To examine the conſequences that may be ſuppoſed to reſult from a bounty. Our author juſtly obſerves, that the advocates for a bounty are not very conſiſtent with themſelves, with regard to the effect of it on the price of corn. They ſometimes aſſert that it will render corn more cheap; and ſometimes that it will enhance the price. The moſt enlightened and conſiſtent advocates for a bounty would argue in this manner. It is allowed on all hands, that it is of the higheſt importance to a country, that it ſhould not depend on foreign nations for its ſupply of corn: but that, if poſſible, its farmers ſhould be induced to throw as much land into tillage as would at the average produce yield more than the inhabitants required: but the moſt direct and effectual method to obtain a greater ſupply of any commodity, is to create a greater demand. If, therefore, our farmers are enabled to meet the farmers of other countries in their markets, it is plain that the enlarged demand will ſpeedily create an enlarged ſupply;

and thus by tilling as much ground as at an average produce will feed more than our own inhabitants, we ſecure an independent ſufficiency in a bad year. At preſent, other nations can come into our markets and underſell our farmers; it is therefore neceſſary, in the firſt place, to ſhut them out from our market, which, of courſe, not being ſupplied as uſual from abroad, will create a demand from our own farmers. Thus a greater demand will be formed in two ways, by keeping the home market open only to our own farmers, and by alſo enabling them to enter into competition with foreign farmers. The neceſſary conſequence will be a riſe in the price of grain, which will as neceſſarily create a ſupply equal to the demand, and thus lower the price to its former level. To this it is objected, that when the price falls to its former level, the capital that had been forced into agriculture by the riſe, the immediate conſequence of the bounty, will return to its old channel; this, however, cannot take place, if the demand continue ſtedfaſt: no more capital indeed, will be brought into agriculture, but that which has been brought into it will continue in it. It is plain that this argument reſts on the ſuppoſition, that the profit of the farmer is now on a level with the profits of other trades. Some, however, of the advocates for a bounty contend that the profit of the farmer is not on a level, and that the command of a more extenſive market is neceſſary to bring it up to the profit of other trades, otherwiſe he would deſert agriculture, and turn his capital to whatever was more lucrative. The opinions of the different advocates for the bounty may generally be ſtated thus:—one party contends, that in order to draw more capital and labour to agriculture, a greater demand muſt be opened for its productions;—the other, that in order to prevent the preſent capital employed in agriculture from deſerting it, the profits of it muſt be raiſed to a level with the profits in other trades:—both maintain that a bounty will effect this.

Our author, on the contrary maintains, that a bounty will not benefit the farmer, becauſe the competition it will occaſion for lands will raiſe the rent as much as the bounty will increaſe the price of corn; and becauſe the riſe in the money price of corn will occaſion a riſe in the money price of all other commodities, and therefore, though the farmer get more money for his grain, and the landlord get more rent for his land, yet as they will have to pay a proportionably larger price for every article, they will not in reality be in the leaſt benefited by the bounty. No two propoſitions can be more contradictory or ſelf deſtructive than theſe: they exhibit a ſtrong proof of that want of clearneſs and comprehenſion

henſion for which this pamphlet is ſo remarkable. If the farmer's trade is actually no better for the bounty, how can there be any danger of competition? Will perſons engaged in other trades deſert them and apply for land, becauſe they ſee the farmer procuring 60s. per quarter for wheat, inſtead of 30s. if they at the ſame time are ſenſible from their ſad experience, that 60s. in conſequence of the riſe in price of corn will go no further than 30s. did before?—But it is unneceſſary to point out the glaring contradiction of theſe arguments to each other: we ſhall examine them ſeparately.

In the firſt place, according to our author, the high price of corn, in conſequence of the bounty, will increaſe the demand for land; "the landlords are enabled to let their land higher, till farming profit comes again on a level with the general buſineſs of the country: here then again we are in the ſame ſituation we were before" (p. 28). It is obvious to remark, that this reaſoning applies only to thoſe who contend that the profits of the farmer are already on a level; to thoſe who think the bounty neceſſary to raiſe them to that level, it does not apply. But, independently of this conſideration, the advocates for a bounty would adduce many objections to this argument, by no means deſtitute of plauſibility or force:—1. A greater demand for land would bring more land into market; no doubt can be entertained that this would be very extenſively the effect, if ſo many obſtacles were not oppoſed to the ſale and cultivation of land, by the privileges of commons, and the law of entails: but even notwithſtanding theſe, there is much land in this country, that a greater demand, in conſequence of a high price of corn, would bring into cultivation, beſides the lands that the proſpect of a high price for his corn would induce the farmer to cultivate to greater perfection: the dear years of 1799 and 1800 may be cited in proof of this. But, 2dly, much of the land now in paſture would be tilled, if there were a proſpect of an increaſed demand and a higher price. The price of butcher's meat, no doubt, will be raiſed if paſture land is tilled; but the advocates for a bounty will contend that it is leſs dangerous for a nation to depend on foreigners for animal food than for corn; beſides, the riſe in the price of animal food, in conſequence of the converſion of paſture into tillage, will moſt probably diminiſh the demand for it, and, of courſe, prevent the arable farmer from being tempted back to grazing

But whatever may be thought of the validity of this argument of our author, we do not heſitate to pronounce that which he draws from the ſuppoſed effect of the price of corn on the price of labour and commodities, as contemptibly

weak. It may be agreeable to the ſcientific principles of political economy, as our author conceives them, but it is directly oppoſed by fact; and we have learnt to reſt our opinions rather on what we ſee, than on what we are told. Before we proceed to point out the futility of this boaſted opinion, we muſt reprobate in the ſtrongeſt and plaineſt terms our author's arrogant and contemptuous treatment of Mr. Mackie, becauſe he happens not to be able to put ſuch implicit and indiſcriminating faith in Adam Smith, as our author's indolence or his inability induce him to do: this is ſtrong language, we acknowledge; but no perſon who peruſes this pamphlet will, we confidently believe, think it unjuſt or inapplicable. Mr. Mackie may not have expreſſed himſelf in the moſt clear and conſiſtent terms, but we contend that he is ſupported by ſtrong and numerous facts in his opinion, that in every riſing country, and in this country in a peculiar manner, the price of corn has little or no effect on the price of labour or commodities. In proof of this we appeal to the years 1799 and 1800, and to the experience of every maſter, with reſpect to the wages of labour. We appeal to the wages of labour at preſent, when the price of wheat is nearly as high, as it was in 1799 and 1800. We do not mean to ſay that the wages of labour never riſe when the price of corn riſes; but we maintain, that in general, wages, ſo far from riſing with the money price of corn, generally fall; and that, where they do riſe, the riſe muſt be attributed to a cauſe totally ſeparate from the price of corn. This cauſe is the ſame which regulates the price of all commodities—the proportion between the ſupply and demand. Now, it is well known to all who employ labourers, that, when corn is dear, they have a much greater ſupply of effective labour than when it is cheap. Not only a greater number of labourers preſs forward to be employed, but their old labourers work much more conſtantly than when corn is cheap: on the other hand, when corn is dear, there is much leſs demand for other commodities, and of courſe leſs demand for labourers; ſo that the neceſſary conſequence of the increaſed ſupply of labourers, and the diminiſhed demand for the productions of their labour is, that the tendency of a high price of corn is generally to lower the wages of labour: of courſe, where the demand for the productions of labour comes principally from countries in which the price of corn has not riſen, the diminution of wages, ſo far as it depends on a diminiſhed demand, will not take place. Experience abundantly proves, that where corn is cheap, the labourers can generally oblige their maſters to raiſe their wages, eſpecially if the demand for them increaſes: and it generally happens that wages riſe when

when corn is cheap, and the demand for labour great, as then the maſter is under the controul of his workmen, who can ſupport themſelves by the labour of a few days in the week, while he cannot ſuffer his machinery and capital to lie idle; and on the other hand, wages fall when corn is dear, and the demand for labour diminiſhed, for reaſons directly the reverſe. In thoſe countries where the regular ſupply of labourers is greater than the demand, and where, of courſe, competition has brought their wages down to mere ſubſiſtence, it is plain, that whatever be the price of corn, they muſt be enabled to ſubſiſt while their work is required, and that conſequently their wages muſt always riſe with the price of corn, ſo as to enable them to purchaſe ſubſiſtence. But in a country like Britain, where the regular demand for labour is greater than the regular ſupply, and where, of courſe, wages are far above bare ſubſiſtence, the riſe in the price of corn can have little effect on wages, (unleſs it be very enormous) while the demand for labour is not increaſed. We have thought it neceſſary to examine this opinion minutely, as it has received the ſanction of many eminent writers on political economy, which will appear ſurpriſing to thoſe who are acquainted with the variations in the price of labour in this country, It probably aroſe partly from conſidering the rate of wages in moſt countries, ſince in moſt countries competition has brought them down to bare ſubſiſtence; and partly from a conſideration of the ancient cuſtom of paying labour in corn, when of courſe the money price of labour would invariably accompany the money price of corn*.

Our author is not more fortunate in his attempt to prove that the money price of corn raiſes the money price of the other rude produce of land. He contends that the increaſed price of corn will turn more land to the production of it; that this land muſt be ſuch as formerly produced flax, hay, butchers meat, &c.; and that, therefore, theſe articles being ſupplied in leſs abundance, will riſe. We have already hinted at the inconſiſtency of this argument with that drawn from the ſuppoſed

* The rate of wages in America is a fact ſo directly oppoſite to this opinion, that we are ſurpriſed it did not make its advocates doubtful reſpecting its truth: but political economy is too generally and too implicitly learnt only from books. In America wages are very high, and corn is very low: the only circumſtance that can affect them, where they are above bare ſubſiſtence, affects them there,—the proportion between the demand and the ſupply;—the demand is great,—the ſupply ſmall. In the Eaſt Indies labour is low, not becauſe rice is cheap, but becauſe the labouring claſs are very numerous, and the demand for their labour very trifling.

ſuppoſed riſe of rents: the transfer of land formerly occupied in raiſing flax, &c. to tillage, muſt, as far as it goes, prevent the further competition for land; and the competition for land muſt prevent the transfer of paſture land, &c. Each of theſe arguments ſuppoſes that there is no uncultivated land in this kingdom that a riſe in the price of corn would bring into the market, which is highly improbable. Beſides, the high price of corn, and of the other rude produce of land, could not exiſt together, if we ſuppoſe, that the latter was brought about by converting paſture, &c. into tillage: the very circumſtance that produced the high price of hay, butchers meat, &c. the transfer of land, formerly ſet apart for them, to corn, would, by increaſing the quantity of corn raiſed, reduce the price of it again, ſo that, by the time leſs hay, &c. was brought to market, there would, from the ſame cauſe, be more corn in the market.

Before we quit this part of the ſubject, we muſt point out another inconſiſtency in our author: he maintains, that the money price of corn regulates the money price of every thing elſe; and at the ſame time he aſſerts, that the riſe in the money price of every thing elſe would render us unable to carry our goods to a foreign market. But if the money price of every commodity follows the money price of corn, the money price of bullion muſt of courſe follow it; and thus, whatever be the riſe in the money price of our manufactured goods, we ſhall be enabled to ſell them as cheap as before to foreigners, as the price of bullion muſt have riſen with us in the ſame proportion. Let us ſuppoſe that the price of a pair of ſhoes has riſen from 5s. to 10s., and that the price of an ounce of ſilver is alſo riſen from 5s. to 10s., it is plain that our ſhoes would be no dearer than before to the foreigner who paid us in bullion. Nor could any foreign nation underſell us, if the price of bullion roſe equally with the price of all other commodities, ſince they would demand that which had riſen equally with the commodity they offered. One country cannot be underſold in any particular commodity by another country, unleſs the commodity can purchaſe more bullion (either ſtampt as money, or unſtampt) in the former country, than it can in the latter. Thus, if we allow, with our author, that the money price of all commodities will riſe with the money price of corn, we cannot perceive why a riſe in the money price of corn can be objected to, unleſs by thoſe who have a fixed revenue in the circulating medium of the country. What they poſſeſſed would command fewer commodities than before, and every other perſon would have his power to purchaſe, exactly the ſame as it was.

In

In page 56, our author maintains that the bounty would carry more corn out of the country than would go of its own accord; but the advocates for a bounty contend, that it would alſo raiſe more, and that meaſures might be taken not to ſuffer more to go out, in the average years, than the bounty had cauſed to be grown, and to keep all this additional quantity within the country, when the crop was not an average one. The objection to the bounty on importation, that it would bring more corn into the country than would come of its own accord will hardly be conſidered as very formidable by thoſe who know how ſlowly corn comes into this country in the deareſt years, or at leaſt how long it continues at a high price; and, at moſt, this objection muſt be regarded as lying rather againſt the degree and circumſtances of the bounty than againſt the bounty itſelf.

[*To be continued.*]

ART. XXXVIII. *Critical Remarks on many important Paſſages of Scripture: together with Diſſertations upon ſeveral Subjects, tending to illuſtrate the Phraſeology and Doctrine of the New Teſtament. By the late Rev. Newcome Cappe. To which are prefixed Memoirs of his Life, by the Editor, Catharine Cappe.*

(Concluded from page 23).

AMONG the parts of this poſthumous publication, which we are bound to commend for ſerioufneſs and piety, without any deduction for novelty or unſoundneſs of opinion, is the tract upon the Lord's Prayer. The idea that it was compoſed for the immediate uſe of the diſciples at a time when they were ignorant of the real deſign for which the Meſſiah came, is by no means ſingular; although it may appear extraordinary to thoſe who have not cloſely examined the Goſpel hiſtory. We believe, however, that the facts, with which it is connected, corroborate this idea ſtrongly; and that, while it invalidates none of thoſe doctrines which are connected with the preſent and future happineſs of man, it ſupplies an additional chain to the evidence upon which the truth, and conſequently importance, of thoſe doctrines depends. It is to be obſerved, that Mr. Cappe is far from denying the propriety or utility of applying this form of prayer to the duty and exigencies of Chriſtians at the preſent day; notwithſtanding that they are, in ſo many reſpects, circumſtanced differently from the firſt diſciples of Jeſus Chriſt. And, in reference to the views with which it was compoſed, we cannot but

but beſtow our warmeſt praiſe upon the paraphraſe of Mr Cappe. Our limits will not allow us to tranſcribe it; and indeed we are anxious to lay before our readers the analyſis of a tract even more important. The Diſſertation, which we wiſh more particularly to introduce to our reader's notice, applies to a ſubject in which the ſupport of genius and of piety will be ſtrongly felt and generally acknowledged, inaſmuch as in itſelf it is more clogged with difficulties, and as the concluſions drawn by our author will appear not only unexceptionable, but gratifying to every deſcription of Chriſtians. We allude to the defence of the Divine Legation of Moſes, contained in the ſecond volume, under this title "Idea of Judaiſm; Of its peculiar End and Object, Part I.; Nature of the Conſtitution, Part II."

To every one, who has paid due attention to the nature and effects of the controverſy carried on between the adverſaries and the defenders of Revelation, it muſt be apparent that a vindication of the Moſaic Inſtitutions, conducted with ability and fairneſs, muſt be ſeaſonable and uſeful. If there be any vulnerable parts in the Scripture hiſtory (that there are any *really* to be conſidered as ſuch, we do not allow; but *if* ſuch there be) they muſt be found in the Old Teſtament. For *there* the antiquity of the tranſactions as well as of the records, ſometimes creates an appearance of difficulty, for which ſufficient allowance is not made in times when language, manners, and opinions are ſo widely and eſſentially changed. Againſt theſe parts the antagoniſts of Revelation have directed their moſt powerful efforts; and here, if any where, they have gained converts; partly, it muſt be confeſſed, from the repugnancies to modern habits of thought and expreſſion, which really exiſt, but ſtill more from the bold ingenuity which has contrived to repreſent them as irreconcileable with all probability. It is evident under ſuch circumſtances, that the queſtion of truth or error muſt be determined by ſuch a preponderance of fact and argument on one ſide, as to ſurmount the leſs material objections which may be thrown into the other ſcale. Mr. Cappe's attempt to vindicate the cauſe of Revelation on this very intereſting point, cannot therefore but be pronounced highly meritorious; and when we feel ourſelves enabled to add, that his ſucceſs has been commenſurate with his zeal, it is unneceſſary to claim for him the warm acknowledgments of all who are anxious to ſee the truth and the dignity of religion placed in their proper light.

Mr. C. has not only choſen a difficult ſubject for his labours, but has given an air of originality to his argument well calculated to ſecure attention. He has defended the Moſaic

Revelation upon the grounds of *à priori* reaſoning; and, however arduous the taſk may ſeem, he has acquitted himſelf like a man who has thought profoundly, and is capable of placing his thoughts in an advantageous light. We proceed to give an account of the drift and connection of his argument; but our abſtract will often afford but an inadequate idea of it, as the reaſoning throughout is ingenious, ſolid, and well connected. Nor is the general effect of it perceptibly impaired by the few redundancies which occur in the ſecond part.

After a ſhort but maſterly ſketch of the reaſons upon which Divine Revelation appears to have been vouchſafed, our author contends, that it was an act of benevolence, if not of neceſſity, to exhibit a ſenſible ſpecimen of God's moral government, and of human immortality.

"Judaiſm (he proceeds), was well calculated for the attainment of one of theſe objects; and Chriſtianity for the attainment of the other. The eſſential principle of the Jewiſh economy was, that this people, as a nation, ſhould be ſecure and proſperous while they obeyed the civil and religious conſtitutions of their country: endangered and diſtreſſed when they departed from them, or neglected them.

"That the Jews in their character and fate, and the correſpondence of theſe to one another, might be an exhibition of the moral government of God, it was neceſſary that their law, and their circumſtances, ſhould *appear* to be the work of God; that their obedience to God ſhould be in ſuch things as are *obvious* and *ſenſible*; in reſpect to which all men might judge of their character, whether it were correſpondent to the law or not; and that their circumſtances, in like manner, and their correſpondence to the reſpect they paid to the law, ſhould be obvious and obſervable.

"In order that a ſenſible ſpecimen, by way of proof, ſhould be given of God's moral government, it was neceſſary,

"I. That it ſhould not be in individuals;

"II. Nor in the world at large, promiſcuouſly;

"III. Nor in reſpect of moral virtue;

"IV. Nor of internal comfort." (Vol. II. p. 197.)

Upon the firſt of theſe heads he argues, that individuals could not be an object of attention and obſervation to the world; and that the effects of their behaviour would conduce but little toward eſtabliſhing a general conviction of the moral character and government of God. "This would be better provided for by the aſſumption of ſome conſiderable body of men, for the inſtance in which the accommodation of condition to character ſhould be exemplified."

Mr. Cappe defends his ſecond poſition with equal ſkill. The world at large is an object at once too vaſt to be embraced by the capacity even of an attentive obſerver: and, at the ſame time,

time, the appearances it muſt preſent would become ſo familiar as on that very account to attract but little attentive obſervation. "The world at large is, in fact, exhibited to every individual in it; comprehending within itſelf, in the general laws of human nature, and the general principles of God's providence, abundant evidence of God's moral character and government: But in this view how little, and to how few is it really uſeful! How ſmall a portion of mankind is capable of ſpelling out the leſſons it contains! In fact, how inconſiderable the number that are at all made wiſer by it!"

In the next diviſion of his ſubject, the reverend and ingenious writer had more difficult ground to tread. That an all wiſe and infinitely good Being, in exhibiting a ſpecimen of his moral government, ſhould not make moral virtue a marked criterion in the diſtribution of good or evil, is a poſition which, at the firſt glance, appears to belong to a ſpecies of reaſoning not altogether unuſed by Mr. Cappe. In this inſtance, however, is an appearance of paradox, but an actual baſis of truth. We are to recollect, that he is arguing in favour of an inſtitution adapted to an early and uncultivated age, mildly corrective of exiſting abuſes, and ſerving as a preparation to a more perfect ſpecimen of the Divine government. We therefore heſitate not to declare our opinion as to the ſolidity of the ground here occupied by Mr. Cappe; and though his reaſoning be occaſionally a little fine-drawn, we aſſent to the arguments by which he has intrenched himſelf. Let him however, be permitted to employ his own words, and to plead his own cauſe:

"Of *moral* merit mankind cannot judge; and therefore, whatever they ſee of the condition, they ſee little of the correſpondence or relation there may be between the circumſtances and the character. Moral merit is not apparent to the human eye. The *motives* of human conduct are not penetrable by us. The *external expreſſions* both of vice and virtue, that conduct which mankind would not ſcruple, it may be, to impute to one of theſe, or to the other, is uncertain and equivocal: it might be equally unjuſt and dangerous, to infer from a proſperous condition, the real virtue of a character, apparently ſuch; and from an unproſperous condition the demerit of a character apparently vicious. The vicious and ill deſerving may be proſpered for the ſake of others; for the ſake of their own melioration; and, for like reaſons, the virtuous and meritorious may be viſited with affliction. The overt acts of human conduct, in many caſes, cannot by human judges be certainly imputed to their real principles; and, beſides this, in reſpect both of the overt acts themſelves, and of the principles immediately generating them, the worth of the character, or agent, not merely the *degree* of this, but its unworthineſs, in theſe reſpects; upon the whole, i. e. whether they

be

be in this reſpect worthy or unworthy, good or bad, depends upon a thouſand circumſtances, both of the moment, and of the whole preceding life of ſuch number and ſuch nature, as are not known, or can be, by the world. In theſe overt acts, therefore, men cannot ſee the actual merit or demerit of human character, nor the traces of God's moral government. In any judgment they ſhould form, concerning the correſpondence between what they take to be the moral character, and the circumſtances in which they ſee the agent; *i. e.* in any thing that ſuch inſtances of moral government, awarding to men, according to their real, not their apparent merit, ſhould be thought to diſcover, they might be, and ought to be, ſuſpicious of their opinion, and fearful of the errors they may poſſibly, not to ſay probably, commit. On ſuch evidences of ſuch moral government they therefore could not rely ſafely."

"Whether or no men do practice this or that mode of *external conduct*; for inſtance, this or that mode of worſhip; this or that mode of ſocial life: of theſe actions men may be aſcertained; indeed, they cannot but know the fact in reſpect to *theſe*; and theſe actions, though not of themſelves moral, i. e. not in their own nature, and independent of juſt authority, ſubjects of merit or of obligation; yet, when they are made the ſubjects of command, by a rightful ſuperior, put on a moral quality. Such actions, to become capable of moral imputation, muſt, of neceſſity, be the ſubjects of poſitive *law*. It is from this alone that any obligation to perform, or to abſtain from them, can be derived; and in ſuch caſes the merit or demerit is complete in the external act." (p. 200.)

The fourth head is by no means ſo difficult of proof as the preceding. A ſatisfactory demonſtration of God's moral government cannot be ſupplied by the feelings of mankind, becauſe they muſt, in *many* caſes, eſcape all obſervation; and in *none* can the preciſe degree, in which internal comfort is enjoyed, be aſcertained. Having thus explained his ideas as to the object to which remuneration ſhould be applied, and the manner in which it ſhould appear to be ſo applied, our author proceeds to exemplify his reaſoning by a particular reference to the Jewiſh nation. His inquiry, therefore, now, is into the wiſdom that appeared in that inſtitution; conſidering the time, the place, and the previous circumſtances of the people to whom it was appointed. His reaſoning upon each of theſe heads is ſingularly acute, and well calculated to remove many objections which, we fear, are haſtily taken up againſt the divine authority of the Old Teſtament, on account of ſome inſulated fact or unuſual expreſſion, and which is ſuffered to prevail againſt the ſuperior weight of evidence, ariſing from a comprehenſive and judicious ſurvey of the whole body of ſacred hiſtory. With much pleaſure ſhould we dilate upon theſe valuable pages; but we muſt content ourſelves with producing

ducing our author's ſentiments upon the deſtruction of the Canaanitiſh nation; becauſe it is a ſubject on which the ingenuity of unbelievers has been employed with peculiar earneſtneſs.

"Among the previous circumſtances by which the people of the Jews were peculiarly fitted, above others, to be erected into a ſenſible monument of God's moral government, we may reckon their having been made the inſtruments of chaſtiſing and extirpating the idolators of Canaan.

"If theſe nations had been ſwept away by famine, peſtilence, or the ſword of any other people, it is probable that the Jews, not only now and then, but totally, would have deviated into the manners and follies of the neighbouring idolators: for, in any of theſe caſes, they muſt have been leſs eſtabliſhed in the abhorrence of ſuch practices than when they had been required to employ, and had actually employed, their own ſword as the chaſtiſer of them. We ſee, in fact, that notwithſtanding the moſt ſolemn prohibitions they had received againſt it, and the awful denunciations of like puniſhment to overtake themſelves if they lapſed into the practices of thoſe whom they had been required to extirpate, the Jews were ever prone to fall into idolatry. Theſe prohibitions and denunciations *alone* ought to have created in them a fixed averſion to it, and a continual guard upon themſelves, that they might not be enſnared into it; yet, ſo far was this from being the caſe, that even with the addition of that miniſtry in which they were employed againſt it, very powerful, one ſhould think, to inſpire the moſt perfect abhorrence of idolatry, theſe prohibitions were not ſufficient to preſerve them from frequent lapſes into it. Without this miniſtry, then, can it be believed that they would not have been more completely involved in it? Without this, would their faith in theſe denunciations againſt themſelves have been ſufficiently firm and lively? Would it have been what, in fact, it was? Would it not have been leſs extenſive in its influence, more intermittent and more feeble? Would they have adhered, even as in fact they did, however unſteadily, to the law they had received from God? Would they not have debaſed their own peculiar inſtitutions, by uniting with them, ſo far as could be, the inſtitutions and idolatries of the nations round about them? Would they not, *thus far*, have degenerated into a permanent and uniform idolatry?

"But, as a people *perfectly* and *uniformly* obedient to the law of their conſtitution, could not have diſplayed a complete and perfect ſpecimen and proof of God's moral government; becauſe, in that caſe, the exhibition of chaſtiſement or puniſhment muſt have been precluded; ſo neither, on the other hand, could a nation of idolators uniformly practiſing follies, and uniformly in a ſtate of ſuffering affliction, have exhibited a perfect ſpecimen of God's moral government; for, in this caſe reward muſt have been precluded. In neither caſe would the connexion between the obedience and proſperity of the nation, on the one hand, or their diſobedience and miſery

miſery on the other, have been clear, obvious, and certain. A nation of idolators, in fact, could not be the ſubjects in which God ſhould exhibit a ſenſible ſpecimen and proof of his moral government, in a conſtitution which forbad idolatry; which placed the teſt of obedience, and the title to proſperity, in the forbearance and avoidance of it, and denounced the ſevereſt chaſtiſements on every ſpecies of communion with idolators. In the very nature of things, indeed, a nation of idolators could not be proper witneſſes, could not be witneſſes *at all*, to the moral government of the one true God." (p. 221.)

After this copious account of the firſt part of this valuable diſſertation, our readers need ſcarcely be informed, that the ſecond alſo contains much intereſting obſervation and ſolid reaſoning. Upon the whole, it preſents an aſſemblage of original and happily conceived ideas, calculated to impreſs a candid reader with the truth and importance of the Moſaic diſpenſation; to explain the reaſons of its inſtitution; and, in a clear and maſterly way, to remove the difficulties which were ſuppoſed to adhere to it.

If, then, we have found reaſon to regret the ſtate of the author's health when the greater part of theſe volumes were tranſcribed for publication, becauſe we are perſuaded that his good ſenſe and his candour would, upon further attentive conſideration, have ſuppreſſed ſome parts which have called upon us for notice, as deficient in accuracy and force, yet we readily acknowledge our obligations to his memory for the improvement we have derived upon other points, and more eſpecially in the tract to which our attention has been now devoted.

As Mrs. Cappe has been occupied in performing a pious office to the memory of her late huſband; and as it was not to be expected that a lady ſhould be fully competent to ſuperintend a publication of ſo learned caſt, it might be invidious to enumerate the typographical errors and incidental blemiſhes of expreſſion which a perſon more experienced in authorſhip might eaſily have removed. We cannot, in concluſion, omit acknowledging the gratification we have received from various parts of Mr. Cappe's ſermons, cited in the memoirs of his life. If the editor ſhall be induced to preſent the world with any other fruits of the revered author's labours, we would earneſtly direct her thoughts to theſe, inaſmuch as they appear to furniſh admirable ſpecimens of pulpit eloquence; and as, in ſuch compoſitions, it is neither neceſſary nor cuſtomary to treat profeſſedly upon ſubjects of a controverſial nature.

ART. XXXIX. *An Attempt to reſcue the Holy Scriptures from the Ridicule they incur with the Inconſiderate, occaſioned by incorrect Tranſlations; their Miſapplication to certain Doctrines by a new Tranſlation of the various controverted Paſſages, arranged as they occur in the Old and New Teſtaments; illuſtrated with Notes, critical, philoſophical, and entertaining, and prefaced by a copious Introduction, hiſtorical and elucidatory; including the Opinion of the Ancients on ſeveral important diſputed Points, which manifeſt the Neceſſity of a Divine Revelation. By Robert Tomlinſon, Eſq.* 8vo. pp. 391; price 6s. Baynes, London. 1803.

IF the work before us correſponded in any degree to the title, it would well merit the approbation of the ſerious, and raiſe the author to that rank with the public, which he holds in his own eſtimation. But in truth there is a mighty diſparity between the execution and the deſign. Thoſe texts, which excited the ridicule of inconſiderate men, ſo far from being rectified are rendered far more ridiculous and perplexed, or diſtorted by a violence which criticiſm by no means warrants. Inſtead of following, as the title page would lead us to expect, an entertaining and philoſophical critic, diſpelling by his ſuperior diſcernment the errors of former tranſlators, or expoſing, by deep and more extenſive reſearches, the cavils of unbelievers, we were doomed in every page to purſue the track of a reptile dragging its ſlow length along the beaten path of abſurd and myſtic notions, ſwelled with the vapours of conceit, and leaving behind it the ſlough of ignorance and bigotry. That this ſentence, however ſevere, is yet juſt, our readers will perceive from the example that firſt preſents itſelf in Geneſis, chap. i. where he thus renders the original:

2. "Until the ſpirit of the Aleim moved upon the face of the waters.

26. "And God (Hebrew Aleim) ſaid, *We* will make man in our image, according to our ſimilitude; and let him have dominion over the fiſh of the ſea, and over the fowl of the air.

27. So God created the man after his *external* form, according to the image of God he created him: male and female he created them."

God being immaterial, man cannot bear any reſemblance to him in external form; and every reader in the leaſt acquainted with the Hebrew idiom, needs not to be informed that the term *God*, annexed in the genitive to another noun in a different caſe, ſerves only to expreſs a *ſuperlative excellence*. Thus a *mountain of God* means only *a very high mountain; a river of God, a very large river; a trumpet of God, a very loud trumpet;* and ſo in the preceding verſe, the clauſe

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in the image of God, in the ſimilitude of God, denote a diſtinguiſhed form, a reſemblance to the Divine Creator far nearer and more noble than that which is borne by any other of his creatures. The note of our learned author is the following:

"דמות is more than צלם; this expreſſes the general form or delineation; that, the conformity or reſemblance of the parts.—I ſhould not have altered the tranſlation of theſe verſes; but becauſe they ſhew that the Hebrew noun Aleim is plural."

Our author next explains the myſtic meaning of this term which he has attempted to naturalize in his Engliſh verſion; and as it ſerves well enough to ſhow in a proper light his genius and character, we ſhall here make a few extracts from the confuſed and unedifying maſs which he has thrown together.

"The word Aleim," ſays he (page 110), "is in our common Bibles tranſlated God, when it means the only living and true God, and gods when it refers to the idols of the heathen. The late learned John Hutchinſon, Eſq. ſays that אלהים has אלה for its root, and is that action which is performed in making a covenant by oath. The late Lord Preſident Forbes ſays, in looking over the radical words of the Hebrew language one finds the root אלה to mean an oath or adjuration. Mr. Parkhurſt, M. A. ſays אלהים ſignifies the denouncers of a conditional curſe; and that it is joined with adjectives, pronouns, and verbs *plural* he gives *twenty-four* texts to prove. The late Reverend Julius Bate, M. A. ſays, Aleim is a title of the ever-bleſſed Trinity. Alſo the late Reverend Alexander Catcott, M. A. ſays Aleim ſignifies fœderators or covenanters upon oath. And the late Reverend William Romaine, M. A. ſays, Aleim ſignifies the binding act of the covenant. Alſo Mr. Samuel Pike, in his Hebrew Lexicon, ſays, אלהים *God Gods;* perhaps originally meaning the *divine Three,* mutually engaged in covenant for our redemption. To theſe may be added two of the moſt *impartial witneſſes* that can be deſired; and ſuch as could ſcarcely be expected to agree with the ſentiments of Chriſtian divines, were it poſſible to put any other conſtruction than a *plural* one upon the word in queſtion. 1ſt, Rabbi Simon Ben Jochai ſays, 'come and ſee the myſtery of the word אלהים; there are three degrees, and every degree by itſelf alone, and joined together in one, and are not divided one from another.' 2d, The Jewiſh Rabbi, Limborah tells us, that in the word אלהים are three degrees, each diſtinct by itſelf, yet all one, joined in one, and not divided from one another. Here is the teſtimony of ſix gentlemen eminent for profound learning, who have ſearched diligently to know the true meaning of this important word, and being fully perſuaded in their own minds, have publiſhed the reſult of

their ſtudies thereon as above ſtated; and that of the two *Jews* muſt certainly corroborate their teſtimony."

If our reader be not yet convinced of the incompetence and even folly of this pretended corrector of our verſion, let him read the following ſpecimen of his tranſlation, Gen. chap. ix. 21.

"And he (Noah) drank of the vine and was SATISFIED: and he uncovered himſelf in the midſt of the tabernacle."

In his note on the place he adds,

"I am humbly of opinion that it (the term *ſeker*, *drunken*) implies *ſpiritual* drunkenneſs."

The word indeed uſed by the hiſtorian, ſignifies the ſtrongeſt and moſt intoxicating liquor. In Iſaiah, chap. v. 22, it is called *ſtrong drink*. But if there were any doubt left by the term, the act which Noah did is ſufficient to remove it.—If this be the way to reſcue the Scriptures from ridicule, what method could our pretended philoſophical critic have contrived to render them ridiculous? And yet this is the ſtrain in which the whole volume is penned, and therefore deſerves no further the notice of criticiſm than ſuch notice may ſerve to devote it to contempt and oblivion. And yet, contemptible as is the work before us, the author appears to have the higheſt idea of its value and importance. He is evidently inflated and nearly burſting with vanity and conceit, which he prudently endeavours to conceal under the dark veil of affected humility and cant. Judge, reader, of this, by the following paragraph:

"It is probable that, after my *profeſſion* is known, and *my ſeveral public writings* in that line are conſidered, it may be aſked by what means I could attain ſuch a knowledge of the Greek and Hebrew as to enable me to offer any amendments to the public on thoſe diſputable texts of ſacred ſcripture, which have puzzled many learned men, whoſe abilities to elucidate their obſcurity, and develop their meaning, muſt be very, very ſuperior to all that I can pretend; and that as they have declined the ſubject, how I could reaſonably hope to ſucceed in a taſk ſo arduous, in a ſubject ſo complicated?—I reply, to humble fervent prayer and unwearied application ſcarcely any thing is impoſſible."

The author, however, though ſupernaturally illumined, as he would have us believe, has condeſcended to make uſe of human means in preparing for the public conſideration his work of faith and labour of love. (p. 100.)

In the Introduction, which he ſtyles *hiſtorical* and *elucidatory*, the writer has yoked together the moſt heterogeneous ideas,

ideas, without appropriation of deſign, ſelection of language, or juſtneſs of arrangement, and which, however pompous its pretenſions, only proves the total incompetence of the author for his undertaking.

ART. XL. *Ode to Dr. Thomas Percy, Lord Biſhop of Dromore: occaſioned by reading the Reliques of ancient Poetry.* Large 4to. pp. 38. Price 7s. 6d. Longman & Rees, London. 1804.

A SERIOUS objection to the preſent performance occurred to us before we had opened it. This was its ſize. An ode is that ſpecies of poetry which profeſſes to proceed from the moſt vehement impulſe of inſpiration. The lyric bard ſeems to ſtand on the tripod of Apollo; to utter ſhort and broken ſounds; and to ſtruggle under the Pythian afflatus with efforts too violent to endure. In his oracular effuſions, while imagination domineers without reſtraint, he commonly employs for machinery the perſonified paſſions or faculties of the mind, and every thing is inveſted by his touch with a living form. If his allegorical characters be multiplied, they bewilder the attention: and if the ſpeeches or adventures of a few be much protracted, they become flat and fatiguing, and allow the orgaſm of fancy to ſubſide. Hiſtoric or didactic poetry is like a temperate and continued heat; but the ode muſt operate like the thunder-flaſh, which aſtoniſhes, ſtrikes, and expires. In following Pindaric flights, the mind muſt be wrapt into a temporary trance; it muſt forget ſober fact and real exiſtence; it muſt dream dreams and ſee viſions, and riſe to a forced and unnatural elevation which no energy of execution can long maintain. An ode, therefore, ſhould poſſeſs two of thoſe qualities which the celebrated Miſs Chudleigh profeſſed herſelf chiefly ambitious of acquiring in converſation: it ſhould be *ſhort* and *ſurpriſing*. The lady, we believe, wiſhed alſo to be *clear*: but from this requiſite the ode-writer may think himſelf exempted by the authority of Pindar, who addreſſed his compoſitions to the intelligent few, and profeſſed to write φωνανται συνετοισιν. We may add, that lyric verſes, as their name imports, were ſuppoſed to be ſung, and their length ought to be ſuited to this ſuppoſition. But what human voice could labour through a ſong of thirty-eight folio pages?

After theſe remarks, it will not be ſurpriſing that we opened this volume under ſome apprehenſion of finding our patience put to the trial. It is, however, but juſtice to the anonymous author to acknowledge, that, though his performance would have been more perfect if it had been ſhorter, yet the talent by

by which it is ſupported, and the variety of intereſting pictures which it borrows from the Reliques of Antient Poetry, kept our attention awake more ſucceſsfully than we expected.

The purpoſe of the author is to beſtow a panegyric on Dr. Percy, for reſcuing theſe venerable legends from oblivion; but, like other panegyriſts, he occaſionally riſes, we think, to a ſtrain of praiſe ſomewhat diſproportioned to its ſubject. He ſeems to miſtake the faculty of mind which was chiefly concerned in the compilation of the Reliques, and laviſhes the honours of genius on the labours of taſte. That Dr. Percy poſſeſſes no common meaſure of genius, his original compoſitions bear abundant evidence; but when he comes before the public merely as an editor or ſcholiaſt, he makes no pretenſions to its diſplay, and can hardly be flattered by finding his exertion overrated. We owe him no inconſiderable degree of gratitude for the induſtry that collected, the judgment that aſſorted, and the erudition that illuſtrated, the ſcattered remains of antiquity: but the writer of the ode addreſſes the learned Prelate in a ſtrain of admiration that would have ſuited the authors, rather than the editor, of the ballads from which he ſeems to have derived ſo much delight. He forgets that we are indebted to Dr. Percy, as Greece was to Piſiſtratus, for an arrangement rather than for an augmentation, of our literary enjoyments; and that, if ſo pompous a tribute be paid to him who enables us to read the works of our anceſtors in one collection, ſimilar honours may be expected by Maſon, Knox, and other modern compilers; and ſomething may alſo be due to the bookbinder, who performs the laſt duty of a rhapſodiſt, *et jungere carmina curat*. The reſpect which our author entertains for collectors of poetry appears even in his dedication to Dr. Robert Anderſon, who publiſhed the lateſt and fulleſt edition of the Britiſh poets.

The allegory, or what may be termed the plot, of the piece is thus conducted: Genius (who, contrary to mythological uſage, is here made a female), appears to the enthuſiaſt, a character of all work in poetical fiction, as no preciſe idea can be annexed to it. She announces that for him ſhe is about to call the mighty dead from the tomb; that, for his gratification, the forgotten ſongs of the minſtrel are to be repeated; and that, as he liſtens, the viſionary band of heroes, whom they celebrate, ſhall paſs before his eyes. During this reſurrection, an opportunity is given for introducing the principal characters who figure in the reliques, with an abridgment of their ſeveral tales. The proceſſion being finiſhed, and the ſtage left clear, Freedom takes poſſeſſion of it, and makes a ſpeech, in which ſhe promiſes that "theſe ſongs of yore" ſhall evince their potency,

by

by forming ſome great intrepid patriot, and ſtimulating him to cruſh the tyrant, and diſcomfit the ſchemes of ambition. If ſuch is to be their effect, we think there never was a criſis when it is "more devoutly to be wiſhed for" than the preſent, and, with a view to haſten it, we propoſe that a volume of ancient ballads ſhould be ſlipped into the knapſack of every volunteer. We are then reminded, that for all theſe preſent and promiſed bleſſings we are indebted to the Biſhop of Dromore, with a tribute to whom the piece is cloſed. From this we quote the following ſtanza, which will probably confirm the remarks we have made.

"Awe-ſtruck, I ſaw thy magic hand
Unfold the portals of the ſky;
Half-viewleſs forms, Heaven's ſhadowy band,
Bade the drear ſhades of ages fly.
With kindling joy thy fathers bleſt
The ſounds that ſoothe their glorious reſt,
Mingling with ſoft celeſtial gales,
That love to wave their airy wing
O'er thy wild harp's reſounding ſtring,
Pouring the riſing notes far o'er their native vales." (p. 30.)

This compoſition, upon the whole, is pleaſing, but has no claim to the praiſe of originality. The ſentiments and perſonifications have long been familiar to the readers of poetry, and the conduct of the plan is after models which have been repeatedly copied. The language is more elegant than vigorous; and the verſification is flowing and muſical, but deficient in variety and vehemence. If our author, however, in adding to the poetical manufactures of our country, has invented no new patterns, he ſhows himſelf capable of imitating the old with more art and accuracy than many of his fellow workmen.

As a fair ſpecimen of his powers, we ſhall ſubjoin his deſcription of the battle of Otterbourne.

"I ſee unearthly fires illume
The griſly Warrior's gory ſhield;
I ſee thro' Time's receding gloom,
The terrors of yon ſouthern field;
Where red the ſplintering faulchion flew,
As o'er the helmets, glittering blue,
The arrow fled the twanging bow;
'Twas there her war-ſong Freedom ſung,
As in the breeze the banners flung
Their ſilky foldings wide in many a varying flow.

"The

" The gathering phalanx, dark and dread,
In ſhadowy grandeur cloſes round;
While foaming o'er the ghaſtly dead,
Half-loſt in duſt, the chargers bound.
One ſoul the mighty hoſt inſpires,
While ſwift as Heaven's reſiſtleſs fires,
Claſhing their arms, I ſee them turn,
And by the wan Moon's dubious ray,
Renew the horrors of the day,
As dimly on the night the diſtant watch-fires burn.

" He falls;—the mortal ſtrife is o'er:—
Mourn, Warriors, mourn, in youth he dies:
Valour's proud heart ſhall beat no more,
Nor lighten in theſe ſwimming eyes.
His generous foe arreſts the courſe
Of whelming conqueſt's dreadful force,
And turns to hide the ſtarting tear,
Why were ye foes, ye glorious brave?
Why did the hoſtile ſtandards wave
Around yon border cliffs for many a rolling year?" (p. 21.)

In p. 30, we meet with the following line:

" I thought to breathe empyreal air."

This ſounded in our ears with ſomething of a ludicrous effect, as *empyreal air* was one of the names originally given to the chemical gas which is now called oxygen. At p. 33 we found *clouds* improperly rhyming with *woods*: and ſoon after *known* with *ſun*, and *air* with *ſphere*. We have alſo to blame the introduction of feeble rhymes in the firſt line of a couplet, which always produce a diſagreeable effect, as in the two following inſtances.

" With Heaven's unſhaken dignity,
'Twas thus he look'd when doom'd to die." (p. 9.)

" And while the air-borne melody
Stole ſoftly o'er the clear cold ſky." (p. 12).

Nor can we omit noticing a very faulty accent which occurs at p. 9.

' O Fancy view yon ſad *exile*."

Theſe imperfections are the more reprehenſible, becauſe the pretenſions of our author muſt chiefly reſt on correctneſs and purity of verſification. Few ſhort pieces of ſo recent a date contain a greater proportion of imperfect rhymes than the Odes of Mr. Gray: but the claims of the ear are eaſily forgotten when the mind is feaſted with richneſs of imagery, pathos of language, and ſublimity of conception.

We

We are unwilling to diſmiſs this article with an enumeration of petty faults, and thus to leave on our readers a more unfavourable impreſſion of the performance than we wiſh to convey. We therefore renew the teſtimony which we have already borne to its characteriſtic merits. The mind of the author ſeems to be imbued with that elegant ſenſibility, and thoſe pictorial conceptions, which are propitious to poetry: and if his genius ſhould not entitle him to rank with original and inventive bards, he may take a reſpectable ſtation among thoſe whoſe taſte and feeling guide them to the ſtudy and imitationof the beſt models which have been furniſhed by their predeceſſors.

We are anxious alſo to repeat with preciſion that we ſhould not have objected to any encomium on Dr. Percy had it embraced the various and general merit of that reſpectable prelate: and if we have ventured to queſtion the praiſe beſtowed by our author, it was ſolely on account of its limitation to that mental effort, of which the collection of the Reliques is propoſed as a meaſure.

ART. XLI. *The Hebrew Grammar: with Principal Rules, compiled from ſome of the moſt conſiderable Hebrew Grammars, and particularly adapted to Bythner's Lyra Prophetica: alſo complete Paradigms of the Verbs, and an elegant Engraving of the Hebrew Alphabet, on a Scale of equal Parts; with the Radicals and Serviles in one View; carefully reviſed and corrected. By T. Yeates.* 8vo. price 2s. 6d. Baynes, London. 1805.

IN an age, when knowledge is generally diffuſed, plagiariſm in any department of literature cannot fail of being detected; and he, who attempts to raiſe himſelf by appropriating the labours of another, becomes conſpicuous only to be cenſured and deſpiſed. The Grammar, to which Mr. Yeates thought proper to affix his name, is the compilation of the late Dr. Aſhworth, whom Dr. Doddridge requeſted in his will to be choſen as his ſucceſſor in the miniſtry and in the conduct of the Academy; and who filled both thoſe offices with a zeal and induſtry that reflected great credit on himſelf and benefit on the community. The book, being compoſed for the uſe of the ſtudents, though printed was not publiſhed by the author. This circumſtance occaſioned the following modeſt advertiſement, which we copy from the laſt genuine edition in 1785: "This Abſtract was made, and a few copies of it printed, only for the uſe of the compiler and a few perſons whom he has occaſion to inſtruct in the rudiments of Hebrew. As the public will never be troubled with it, he apprehends there is no

need to mention his reasons for drawing it up, or to make apology to any, into whose hands it may chance to fall, for the liberty he has taken with other Grammars, from which he has made no scruple to translate or transcribe whatever suited his purpose." If the venerable author had been now alive, how surprised would he be to find that a book, of which he thought so humbly as not to trouble the public with it, should be pompously ushered into the world by a member of a college in Oxford as his own composition. Mr. Yeates, indeed, appears to have been aware of his danger, and endeavoured to procure for himself a refuge, in ease of detection and exposure, by prefixing the clause *carefully revised and corrected.*— But it is obvious to observe, that, when no person is mentioned as the author, he is inferred to be no other than the reviser and corrector. Besides, the qualifying clause, *carefully revised and corrected,* is separated by a comma, and *T. Yeates* annexed in larger characters; an artifice well calculated, and, we may confidently add, intended to mislead the reader.

As the Grammar before us is not a recent publication, we cannot with propriety enter into an examination of its merits; though at the same time we may safely recommend it as an useful and judicious introduction to the knowledge of Hebrew. Our principal objection to it is, that it teaches the Masoretic punctuation, which is now in general happily rejected by the learned as destroying the native simplicity of the language, and throwing many useless impediments in the way of the learner. To this subject Mr. Yeates has adverted in a sort of Preface, intitled *Suitable Directions for such as are about entering on the Study of the Hebrew Language.* His zeal for the Masoretic system has hurried him beyond the truth, and to advance positions, which he must have known, if he had any knowledge on the subject, to be unfounded.— The well-informed advocates for the vowel points allow that they constitute not an essential branch of the Hebrew language, but are artifices, contrived after it had ceased to be a living tongue, to perpetuate its pronunciation. The Septuagint version affords an incontestable proof that they did not exist two centuries previous to the Christian æra; and from the *Hexapla* of Origen, and the silence of Jerome, we infer with equal certainty that they were unknown at the beginning of the *fifth* century. These facts being notorious, we are surprised at the assurance which Mr. Yeates discovers in the following paragraph: "Should the learner have any scruple as to the authority of the Hebrew punctuation extant in the printed copies of the Bible, suffice it to observe, that the usage and antiquity of the points have been traced so far back, that

that no writer hath yet been able to aſcertain the preciſe period when they firſt originated; and though they are charged with novelty yet no man can confute their antiquity. All the prime copies of the Hebrew Bible, printed *from the earlieſt times*, have the points. The earlieſt Lexicons, written by the learned among the chriſtians, as thoſe of Forſter, Avenarius and others, have the points: and many of the pious and learned reformers, who engaged in the firſt tranſlation of the Hebrew Bible into the European tongues, made no ſcruple at the Hebrew punctuation." (p. 7.) To this it is ſufficient to reply, that the ſtudent in Hebrew may diſregard the Maſoretic punctuation, and nevertheleſs uſe the Lexicons and Bibles ſo punctuated, with no other inconvenience than as the points ſerve, by loading, to perplex and diſfigure the page. Of Forſter's Hebrew Lexicon we have no knowledge, and queſtion the exiſtence of ſuch a book. We have at leaſt good reaſon to believe, that that accurate and learned ſcholar was not an advocate for the points: for in his beautiful edition of the original Bible he has exonerated the text of their perplexity, and by that means bore his teſtimony to their inſignificance. Nor can Mr. Yeates himſelf be ignorant that one of the moſt ſplendid, coſtly, and uſeful editions of the Jewiſh ſcriptures ever laid before the public, is happily freed from their encumbrance.

The Jews, in reſpect to the points, have ſet the Chriſtians an example worthy of their imitation; for they have never ſuffered the manuſcripts preſerved in their ſynagogues to be defaced by thoſe traditionary punctilios, however tenacious they might be of their uſe. But the moſt learned and intelligent among the Rabbis have proved, to the ſatisfaction of all competent judges, that the invention of the points cannot plead the ſanction of antiquity. Mr. Yeates, however, not knowing, or not willing to acknowledge this fact, cites the practice of the Jews, as being, without exception, in favour of his own ſyſtem. "The Jews, diſperſed through Europe, Aſia, and Africa, uniformly hold with the ſame ſyſtem of punctuation; nor are the readers in their ſynagogues permitted to that office until they are competent to read an unpointed manuſcript according to the reading of the pointed copies. The Karites, who rigidly adhere to the letter and text of Scripture, of all others the moſt averſe to innovations, are of the ſame ſentiment with the reſt of the nation throughout the world reſpecting the points." It is only when the example of the Jews tends to confirm him in his prejudice that Mr. Yeates ſeems willing to pay them any regard. In other reſpects they are to be conſidered as an ignorant, uſeleſs, and malevolent

race of men, whose assistance and learning are entirely superseded by Mr. Yeates's *suitable directions*. "Thus (p. 6.) by careful and attentive reading the Hebrew text, you will imperceptibly accumulate a good stock of words, and become gradually acquainted with the rules and genius of the language without the aid of a *Jew:* for these men, who insinuate themselves as leaders, among the Christians, were never known to afford them any moderate assistance in learning the Hebrew Scriptures. Besides this, it is a fixed principle among them not to teach the law to a heathen or a christian."

Mr. Yeates, thus in the plenitude of his knowledge despising the poor Jews, has, as might be expected, taken an elevated flight above them. The humble object of the Masorites was to establish the true vowelated founds of the Hebrew terms. Our learned author gives his scholars reason to hope, that by frequent exercise conformably to his *suitable directions*, they shall "attain to a just and elegant pronunciation." The man who talks of *pronouncing* Hebrew with *justness* and *elegance*, must surely have an empty head; and says something only because it was necessary that something should be said to fill the page.

It would be rash and uncandid to pronounce upon a person's want of learning and talents from one short specimen, however paltry. But Mr. Yeates has, by appropriating to himself the production of a more able writer, betrayed a consciousness of his inability to raise himself into notice by the use of his own powers. His "Suitable Directions" undoubtedly show that his apprehension was not ill founded; and that however erroneous or contemptible in the use of his faculties, he has at least the praise of discerning within himself their real value. One indeed would be at a loss to account why a man of apparently such slender information and meagre intellect should have attempted to attract public notice as a Hebrew scholar, unless the remoteness of that language from vulgar views, and the unfrequency of its study by men of genius, afforded him the hope of shining, if not with his own, at least in borrowed light, and reflect, like the glow-worm, a lustre, which sparkles when surrounded with darkness, but which becomes extinct at the first dawn of day.

ART. XLII. *A Grammar of the Greek Tongue, on a new and improved Plan. By John Jones, Member of the Philological Society at Manchester.*

THIS work, we find on an attentive examination, is in reality what in the title page it profeſſes to be, a Greek grammar upon an *improved*, as well as a *new* plan. For, though we allow, with the author (pref. p. 3) that novelty does not neceſſarily imply improvement, yet we think that his modeſty has led him to concede too much when he adds, that "whatever, on a trite and familiar ſubject pretends to be new, is to be ſuſpected of not being juſt." It is evident that he is fully competent to what he has undertaken, and that his deviations from the uſual track of Greek grammarians, are the reſult of cloſe attention, and actual obſervation. We ſhall give a general account of the contents of his book; and take particular notice only of ſome of the inſtances in which he differs from thoſe who have gone before him.

Mr. Jones has divided his grammar into three parts. In Part the Firſt, after the uſual remarks on Letters, Diphthongs, and Syllables, and the properties of Nouns, we have the Declenſion of Nouns and Adjectives, and the Conjugation of Verbs, Regular and Irregular, in thirty-three chapters. In Part the Second, Chap. I. Rules of Contraction.—Chap. II. Remarks on the Dialects.—Chap. III. A Liſt of Verbs derived from Nouns.—Chap. IV. Remarks on the Manner in which Verbs are formed from Nouns, or from other Verbs.—Chap. V. Remarks on the Manner in which Nouns are formed from Verbs, from Adjectives, and from other Nouns.—Chap VI. On the Derivation of Adjectives.—Chap. VII. On redundant and defective Verbs. And in Part the Third the Rules of Syntax. Chap. I. Syntax of Nouns.—Chap. II. Syntax of Adjectives.—Chap. III. Of Definitives.—Chap. IV. Of connecting Verbs.—Chap. V. Of Verbs in general.—Chap. VI. Of Participles.—Chap. VII. Remarks on the Voices, Moods, and Tenſes.—Chap. VIII. On the Prepoſitions.—Chap. IX. On the Particles commonly called Adverbs, Conjunctions, and Interjections.—Chap. X. Obſervations on the influence of Aſſociation upon the Greek Language. The whole is concluded with Paradigms of the Active and Paſſive Voice, of Contracted Verbs, and of the Middle Voice.

In Part the Firſt (chap. i—12, 13—20, 25—31), the Rules given for the Declenſion of Nouns, Adjectives, and Pronouns; for the Conjugation of Verbs, Active, Paſſive, and Middle; and for the formation of the dual number of Verbs, are pecu-

liarly ſimple and intelligible. Chap. xii. The author gives a very ingenious account of the perſonal terminations of Greek Verbs in the Active Voice; particularly in the Indicative Preſent, and the Tenſes which reſemble it. Aſſuming it as a principle, that the primary words in every language were Subſtantives, or Names of Things, he maintains that theſe perſonal terminations were originally contractions (which in proceſs of time became corruptions) of the Nominative Singular of the perſonal Pronouns. And, to confirm this aſſertion, he refers to the Hebrew language, which he thinks was probably the original language of mankind, and in which it appears ſtill more evidently that thoſe parts of the Verbs which diſtinguiſh the perſons (whether initial or final) have been thus formed. Chap. xxi. xxiii. ſeem to deſerve peculiar attention. They contain an uncommonly plain and ſatisfactory account of the formation of verbs in μι; of their original derivation from Verbs in ω, by changing ω into εμι, which is nearly the ſame with the Accuſative Singular of the perſonal Pronoun εγω; and of the contraction of this vowel ε with that immediately preceding it, through all the Moods and Tenſes, for the purpoſe of forming this claſs of Greek Verbs, which ſeem not to have been conſidered by former grammarians as reducible to any fixed rule. We think that this part of Mr. Jones's grammar will afford peculiar ſatisfaction. Chap. xxiv. the origin of the paſſive form of Verbs is traced (in the Singular Number eſpecially, in which it is moſt plainly apparent) to the union of the perſonal Pronouns in the Dative Caſe with the radical Noun. Chap. xxii. xxiii. The Irregular Verbs, particularly εμι, are traced through their various parts, and proved to be derived from verbs in ω, where ω is changed into εμι, and the ε with the preceding vowel is contracted, as in the verbs in μι before mentioned.

Part the Second, chap. i. is another paſſage which deſerves peculiar attention. It gives the rationale of the Greek contractions, and will be of eſpecial ſervice to a learner in acquiring the knowledge of them. Chap. ii. which treats of the Dialects, reduces them "into changes founded on the nature of language, and the organs of ſpeech. Theſe changes," ſays the author, "are reducible to the three following heads: the ſubſtitution or interchange of conſonants of the ſame organ; the fluctuation of the vowels; and the different manner of combining or of reſolving any two concurrent vowels." Under each of theſe heads many examples are given. The author muſt have taken conſiderable pains in collecting materials for this chapter. We ſubmit it to his conſideration, whether they might not have been arranged ina manner ſomewhat more accurate,

accurate, eſpecially thoſe which are contained in p. 136—144. Chap. iii. The liſt here given of Verbs derived from Nouns, deſerves very great attention, as confirming the account before given of the general origin of Verbs. So alſo do the remarks in chap. iv. v. vi.

On Part the Third, Mr. Jones appears to have beſtowed a great deal of pains. Very many of the obſervations it contains are ſuch as ſeem not to have occurred to other grammarians. And all of them are illuſtrated by a great many well-choſen examples; the ſenſe of many of which is placed in a light altogether new, and ſeemingly juſt; but for particular inſtances we muſt refer to the book itſelf. We can only point out ſome paſſages which appear to deſerve peculiar notice, and recommend them to the conſideration of the learned. From the introduction to this part we ſhall give the author's account of the preciſe ſignification of the Genitive and Dative Caſe; premiſing, that his remarks on this head muſt be read and ſtudied till they become familiar to the mind; as they are the foundation of many ſucceeding obſervations upon Syntax, the juſtice of which will not otherwiſe be perceived. He ſays,

"When one thing is repreſented as holding to another the relation of *cauſe, origin, or author;* its name has a termination given it, called the Genitive Caſe. The object *to which an action tends, and from a regard to which it commenced,* (the relation to which, in our language, is denoted by the prepoſition *to* or *for*), is ſaid to be in the Dative Caſe. But, as the *end* of an action is intimately connected with the *inſtrument* by which it is effected; the termination, expreſſing the former, is uſed alſo to expreſs the latter: And conſequently, in Greek, the Ablative differs not from the Dative." (p. 193.) And (p. 194), "Though the termination, called the Genitive Caſe, be rendered *of*, it means invariably *from, beginning, motive:* And this appears to be the true ſignification of *of*, if we regard its etymology; it being taken from αφ απο, *ab, from:* And, though cuſtom ſeems to have aſſigned it ſome different undefinable meaning, it is in all caſes reſolvable into the ſenſe of *from.* Again, as *of* ſignifies *beginning*, ſo *to* means *end.* For it is taken from an Oriental Verb, ſignifying *to aim, purſue, ſtretch after a thing;* and hence denotes *the thing or object aimed at.* Into Greek the original Verb has paſſed in the form of τεω and τεν. But, in Perſian, Latin, German, and French, as in Engliſh, it has, with little variation in ſound, and none in ſenſe, migrated into a Prepoſition."

Theſe obſervations are applied to the Syntax of Adjectives, (Chap. II. p. 214—225), of Verbs, (Chap. V. p. 266—278), and of Prepoſitions (Chap. VIII. p. 302—324). The remarks on Definitive (or Relative) Pronouns, and on the Conjunctions ὁτι, ὡς, ἱνα, (Chap. III.) on Connecting (or Subſtantive) Verbs, (Chap. IV.) on the ſynonyms of Verbs in general, (Chap. V.)

and on Participles, (Chap. VI.) are, many of them original; and ſhow how cloſely the author has ſtudied the ſubject. Thoſe in Chap. VII. eſpecially what relate—to the Middle Voice; of which it is particularly obſerved, that, when it is not followed by an Accuſative, it expreſſes a *reciprocal*, or *reflex* ſenſe—to the Tenſes called the Second Aoriſt and Second Future; which are ſaid to differ from the Imperfect and Firſt Future, not in meaning, but as being derived from different roots;—and to the Perfect Tenſe, comprehending the preſent time with the Paſt, have very great merit. But, of all the particulars contained in this diviſion of Mr. Jones's grammar, there is none which better deſerves, or will more amply repay attention, than that part which relates to the Prepoſitions; the original derivation of moſt of them from the Hebrew; the various meanings annexed to each, as flowing from that derivation: and the caſes they govern, in conſequence of theſe various meanings (Chap. VIII. 302—324.) Another intereſting part of this book is Chap. IX, particularly what relates to the connecting Particles (p. 334—338). The concluding chapter, containing remarks on the influence of aſſociation in the Greek language, is full of important obſervations. Some of the criticiſms on different paſſages in the New Teſtament, particularly that on Acts x. 36, (p. 340,) appear to us exceeding judicious.

Upon the whole, we cannot but regard Mr. Jones's Greek Grammar as a book that will be peculiarly ſerviceable to thoſe who ſtudy or teach the Greek language. We have indeed obſerved ſome inaccuracies in it; which we will not particularly point out, as the author himſelf appears to be ſenſible of them. We truſt that he will ſoon have an opportunity of correcting them in a new edition. It is with pleaſure we learn from the preface, that Mr. Jones had turned his thoughts to that "Deſideratum in Engliſh Literature, a Greek and Engliſh Lexicon," and we hope that he will meet with the encouragement he ſo well deſerves

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ORIGINAL COMMUNICATION, N° II.

Paſſages in Homer explained from the Oriental Languages.

Il. ii. 811—815.

Εχε δε τις προπαροιθε πολεως αιπεια κολωνη,
Εν πεδιῳ απωνευθε, περιδρομος ενθα και ενθα,
Την ητοι ανδρες Βατιειαν κικλησκουσιν,
Αθανατοι δε τε σημα πολυσκαφθμοιο Μυρινης,
Ενθα τοτε Τρωες τε διεκριθεν ηδ' επικουροι.

Of this paſſage the following is nearly a literal verſion: *Before the city, apart in the plain, there exiſts a high mount, acceſſible on all ſides by a winding way. This men call Batieia, but the immortal gods the tomb of the far-bounding Myrinne. In this place the Trojans and their allies arranged themſelves.*

The term *Batieia* is taken by all the commentators as a proper name; but its etymology ſhows that, like σημα, it is expreſſive of the nature and uſe of the place denoted by it. For in Hebrew בית *beith*, or after the analogy of the Syriac and Chaldean בתיא *bathia*, ſignifies *a houſe, an abode* of the living or of the dead. In this laſt ſenſe it is uſed by Iſaiah xiv. 18. "All the kings of the nations, all of them, lie down in honour, each in his *own home*." The ſame word, without any change, ſtill exiſts in the *Celtic* language, and ſignifies *(beth) a houſe of the dead*: and this ſeems to be the meaning of the Greek βατιεια. Hence we ſee the reaſon why, while ſome called it by this name, others ſtyled it σημα, *a tomb, a ſepulchre*. Hence alſo we may draw the following particulars: 1. The proper name Μυρινης is to be referred to βατιεια, as well as to σημα, as each denotes the *grave* of *Myrinne*. 2. The Trojans gave to the place the name of βατιεια Μυρινης, while the Greeks beſtowed upon it that of σημα Μυρινης, this latter appearing to be a purely Greek term, the former being evidently a foreign appellation. 3. On theſe diſtinct appellations is founded the language of Homer. "Men call it *batieia*, but the immortal gods σημα; meaning in plain proſe, *In the vulgar dialect of Troy it went by the former name, but by the latter in the poliſhed language of Greece*. According indeed to a remark of the Scholiaſt on a ſimilar paſſage of this poet, the denomination given by the gods denotes the more *ancient, that* of men, the more modern name. Των δυονυμων το μεν προγενεστερον ονομα εις θεους αναφερει ὁ ποιητης, το δε μεταγενεστερον εις ανθρωπους. But βατιεια is certainly equally if not more ancient than σημα, and we are therefore reaſonably to infer, that Homer was not actuated by a regard to antiquity ſo much as by the feelings of national vanity, in calling that the appellation of the immortal gods, which was conſecrated by the poliſhed uſage of his countrymen. *Euſtathius* comes nearer to the truth, when he remarks that by the term which the gods uſed, Homer intended the moſt eligible or faſhionable name. Το μεν ὁλως κρειττον ονομαστων θεοις διδωσιν ὁ ποιητης, ὡς θειοτερον. *Vide* Clarke. Il. i. 402.

The march of the Greeks, when firſt marſhalled in battle array, is thus deſcribed by the ſame poet:

Οι δ' αρ' ισαν, ὡστε τε πυρι χθων πασα νεμοιτο
Γαια δ' υπε ςεναχι ξε, Διι ὡς τερπικεραυνω

Χωομενῳ, ὁ

Χυομενῳ, ὁτε τ' αμφι Τυφωϊ γαιαν ἱμασση
Ειν Αριμοις, ὁθι φασι Τυφωος εμμεναι ευνας.

Il. ii. 780—784.

Which in the correct and truly Homeric verſion of Cowper is to this effect:

Fire ſeemed to ſcorch the plain wherever they drop,
And the earth groaned, as when the lightnings hurled
By angry Jove in *Arimi*, deſcend
On Typhon's rumoured bed, and laſh the ground.

Lofty places, it is well known, are more expoſed to the effects of thunder and lightning than leſs elevated grounds. For this the vulgar appear to have accounted, by ſuppoſing that ſuch eminences provoked the anger of Jupiter (the god of the air) as being the beds or graves of Typhon, or ſome other of thoſe giants, who waged war againſt him. Theſe eminences are called by Homer εν Αριμοις, a name purely oriental, (ארם or רום) and from their ſituation applied to *high lands*.—For this reaſon, as we learn from Strabo, Cilicia, Syria, Pithecuſæ, Sardis, Myſia, were all called by the ſame denomination. In proceſs of time, however, the name being naturalized in Greek and afterward in Latin, became a mere proper name, in the ſame manner as *high lands* became an appropriate appellation of the upper part of Scotland. In this ſtate the prepoſition was incorporated with it—*Inarime*,—and the word thus compounded with a Greek termination annexed, is ſuppoſed to have been firſt uſed by Virgil, in a well-known paſſage, where he imitates the above lines of Homer.

——————durumque cubile
Inarime Jovis imperiis impoſita Typhæo.

Æn. ix. 7. 16.

See Clarke on the above paſſage of Homer.
Once more,

Ιπποι μεν μεγα αριϛαι ϊσαν Φηρητιαδαο. Il. ii. 763.

The horſes far the beſt were thoſe of *Pheres*.

The laſt name, which ſeems to have been uſed as a proper name, was in reality given the owner of the beſt horſes, as indicative of his ſkill in *horſemanſhip*, or of his ſucceſs in breeding horſes. For it appears to have been taken from the Arabic *pharas*, or the Hebrew *paras*, *a horſe*. The people who before the age of Cyrus were called *Cythæi* or *Elymæi*, became after the uſe of horſes was introduced by that prince, celebrated under the appellation of *Perſæ*, derived from the Arabic name of that animal. *Vide* Bocchart Hieroz, vol. i. p. 99. The ſame term, as has been obſerved by that very learned man, is imported into the Latin tongue. Hence Virgil, Manilius, and Germanicus uſe *ferus* in the ſenſe of equus, *a horſe*.

CORRESPONDENCE.

WE were fully aware, before we commenced our undertaking, that we ſhould, in many caſes, fail to give ſatisfaction by a ſtrict diſcharge of our duty. Sometimes, however, offence has been taken in quarters where we were not prepared to expect it, either from the character of the individual, or from the abſence of a reaſonable ground of complaint.

In the number of thoſe who, contrary to our expectations, have brought againſt us the charge of injuſtice, we are concerned that we muſt reckon Mr. Pryme. When he ſpeaks of *manifeſt injuſtice*, we truſt that he means only to impeach our *judgment*. We have never preſumed to conſider ourſelves as exempt from error; but of a *perſonal* motive for any thing either of praiſe or blame contained in our pages, we will boldly defy malevolence itſelf to accuſe us with any the leaſt ſemblance of proof.

It cannot be imagined that we have leiſure or inclination to reply to all the objections of angry or diſappointed authors. Mr. Pryme, however, poſſeſſes ſo much merit, and is connected with a body ſo truly reſpectable, that we ſhall notice ſome of his remarks; although we muſt have it diſtinctly underſtood, that this cannot be our general, or even common practice.

The main difference between the Reviewers and Mr. Pryme after all is upon queſtions of mere taſte. We deliver our opinion: he refuſes to ſubmit to our ſentence. We are yet unacquainted with the exiſtence of any ſupreme court of judicature in the empire of criticiſm, to which either party can apply for a final and irrevocable ſettlement of the matters in diſpute.

Upon the ſubject of eliſions Mr. Pryme defends himſelf with ingenuity; yet we ſee no reaſon for retracting our opinion. "All the eliſions," (he obſerves) "except one, are at the termination of the third line. It has been conſidered by many diſtinguiſhed ſcholars as a probable opinion, that the ſtanza originally conſiſted of only three lines (the third and fourth forming one); and it will be evident, from a peruſal of the few remaining models, that the eliſion of vowels and diviſion of words are as allowable in that place as in the middle of the line."

With regard to the Æoliſms we muſt remark, even if it were true that in this dialect every η was invariably changed into α, it would not then follow that every word thus changed became harmonious; or that it would, if unſkilfully combined with other words, produce an agreeable effect upon the ear.

The

The tragic writers admitted Doriſms into their choruſes; but this was by no means done in every inſtance: and the reaſon plainly was, that a Doriſm in one ſyllable, ſkilfully combined with certain others, produced a melodious ſound; although it might not excite ſimilar ideas in other ſyllables, arranged in a different manner.

As to the words we objected to, we continue to think them not only unuſual but inharmonious. Nay, Pindar, who, in common with other lyric poets, employed the Æolic dialect, has uſed one of theſe very words without ſubſtituting the α, as Mr. Pryme has done:

ἐρήμας δι' ἀιθέρος. Ol. i. 10.

Mr. Pryme cannot ſurely imagine us ſo very ignorant, as to be unacquainted with the diſtinction between Κρονος and χρονος. Indeed, we carefully guarded againſt any ſuch ſuppoſition, by tranſlating κουροδοτος Χρονος, "child-devouring *time*;" and by ſtating that it was only an *alluſion* to *Saturn*. When we read the paſſage, we confeſs that ſuch an alluſion did immediately occur to our minds; and we cannot but think it would ſuggeſt itſelf to any reader acquainted with the meaning of thoſe words, and converſant with Greek mythology. This again is matter of opinion; and we readily leave it, as well as every other point at iſſue between us and Mr. Pryme, to the impartial conſideration of competent judges.

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